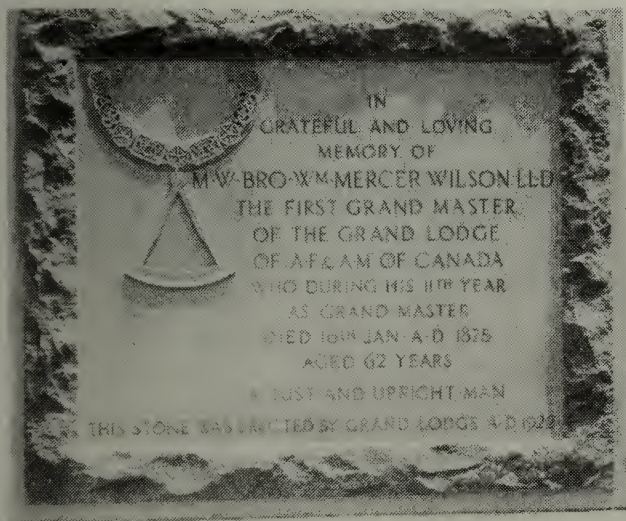


Instituted: September 21, 1977

Constituted: September 23, 1978

# PROCEEDINGS

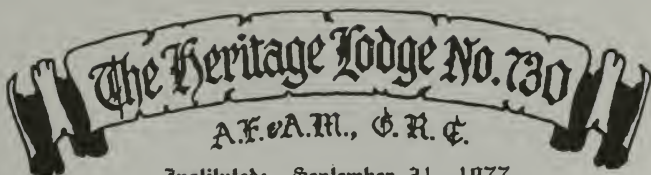
Vol. 18, 1994 - 1995



WILSON

Monument of M.W.Bro. William Mercer Wilson, Simcoe, Ontario





Instituted: September 21, 1977

Constituted: September 23, 1978

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### DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of The Heritage Lodge No. 730 G.R.C.



R.W.Bro. KENNETH L. WHITING, W.M.

1995 has been an exciting and highly successful year for The Heritage Lodge and I am delighted to have been a part of it.

Our year started off with the presentation to the Grand Master, M.W. Bro. C. Edwin Drew, of a cheque for \$5,000.00 to help defray the cost of the new Museum and Library complex, which has now been dedicated in the Grand Lodge Memorial Building in Hamilton.

Our March meeting was held in Brampton, Ontario, and was graciously hosted by Ionic Lodge No. 229. A large turnout of members and visitors enjoyed a paper entitled **Freemasonry and the Building of the Welland Canals** by Bro. Peter Brian Glass.

Our May meeting (which was held on June 3rd) was cordially hosted by Lancaster Lodge No. 207, Lancaster, Ontario, where R.W. Bro. Len Fourney presented a paper on **Freemasonry in the United Counties of Stormont, Dundas and Glengarry**, which was extremely well received by the brethren present, which included an excellent turnout of officers and members of The Heritage Lodge along with a good number of brethren from the Eastern District including D.D.G.M. R.W.Bro. Michael Whetstone and I thank everyone for their support. We and our wives were honoured by a Dinner-Dance on Saturday evening which included excellent entertainment and gracious hospitality.



Other items of interest this year was the cleaning and refurbishing of the Monument at the gravesite of our First Grand Master, William Mercer Wilson, in Simcoe Ontario.

We are also assisting Ivy Lodge No. 115 and Niagara District "A" to replace a very old and badly weathered headstone on the grave of the **Unknown Mason** at Jordan Station, Ontario. The story of this Unknown Mason has been documented in "Whence Come We?" The dedication of this stone is tentatively scheduled for Mother's Day, May 12, 1996. As the blossoms will be in full bloom, this will surely make this day a highlight of the Spring season. We look forward to a large turnout.

We have plans in place to reproduce the two-volume **History of Freemasonry in Canada** by M.W.Bro. John Ross Robertson. This project is being capably supervised by W.Bro. Don Cosens and W.Bro. Mike Brellisford. More will be forthcoming on this project as it develops.

I would be remiss if I did not express my thanks and appreciation to our Secretary, V.W.Bro. Sam Forsythe, who has been all that one could expect of a lodge secretary. Sam has been diligent in seeking new members for The Heritage Lodge.

I was pleased to have an opportunity to express the thanks of The Heritage Lodge to the interpreters at the Annual Luncheon at the Black Creek Pioneer Village on September 30, 1995. These interpreters are a very dedicated and enthusiastic group of Masons. We are proud of the way they carry the message of Freemasonry to the visiting public. Our thanks to R.W.Bro. E. J. Burns Anderson who, during a very trying personal year, has continued to be the sparkplug of the Black Creek Masonic Heritage team.

On a sad note we report the loss of a very dear friend, our Senior Warden, R.W.Bro. Thomas S. Crowley. Tom was only a short while out of the chair of Grand Junior Warden of the Grand Lodge of Canada in the Province of Ontario when he was called to the Grand Lodge Above. His memoriam will be found elsewhere in these Proceedings.

My Brethren, it has been a thrill to have had the opportunity to be the Worshipful Master of The Heritage Lodge and I thank you for the confidence you placed in my stewardship.

Sincerely and fraternally,  
Ken Whiting, W.M.

## JOHN STRICKLER MARTIN

Our 33rd Grand Master

by R.W.Bro. Jacob (Jack) Pos  
Preston-Hespeler Masonic Temple  
Cambridge, Ontario  
September 21, 1994

### EARLY FAMILY HISTORY

John Strickler Martin was born on the family farm in the Township of Walpole, Haldimand County, in the Province of Ontario, October 11, 1875, the attending physician was Dr. Sherk of Cheapside. He was the first of seven children (four boys and three girls) born to Mr. and Mrs. George Martin. George Martin was born April 28, 1846, the son of Benjamin and Esther Martin, residents of Walpole Township, and died in Port Dover February 27, 1905. Mrs. George Martin, formerly Clara A. Strickler, a descendant of United Empire Loyalist stock, who went to Ontario after the American War of Independence, was born in 1853, and died in Port Dover February 21, 1931. Walpole Township records show that John Martin's great grandfather, who was an ardent church worker, deeded land for St. John's Church, at Cheapside, where the Martin family lived.

From the archives of the Port Dover MAPLE LEAF<sup>1</sup> August 29, 1890, we learn that Mr. George Martin, a reliable dealer in pianos and organs, *"had recently effected three sales in our town . . . he is agent for the Bell Piano."* Even though times were hard, people looked to music as a major form of entertainment and relaxation. In 1893 the low-cost "Pianette", made only by the Guelph Organ and Piano Company, became a popular instrument, *"being only half the price of a piano and seemingly as good"*. George Martin was the popular agent for these lovely instruments. At the time Egerton Ryerson, Chief Superintendent of Education, was promoting a bill to "Improve the Common and Grammar Schools of Ontario", the evolution of the one-room country school began with the small log cabin, which was first replaced with a wood frame building and then, in many cases, with a masonry structure, often on the same site. In pioneer days, and before church buildings were erected, church meetings were held in the local schoolhouse. Music formed an important component of the religious service;

occasionally a small group formed a choir to support the congregation in the singing of hymns. These small choral groups often practiced in the schoolhouse and were called "Singing Schools". A historical clipping of a local paper reads as follows<sup>2</sup>:

*"A singing school was started in the schoolhouse. The master was George Martin. One of the girls who attended was Clara Strickler. He sold her one of the first parlour organs and he also married her. Their son became the Hon. John S. Martin."*

During the following ten years, George Martin sold many fine musical instruments, including pianos and organs, in Haldimand and Norfolk Counties from his home in Cheapside.



Family Church, Cheapside

Many of these sales were the result of his generous promotional efforts. All Martin's children were musical, and often performed at concerts and recitals on instruments loaned by their father for the occasion. His eldest son John Martin in September, 1891<sup>1</sup> . . . *"until lately a pupil of Port Dover High School . . . has been engaged by the Bell Piano Company to exhibit their instruments at the Toronto*



*Industrial Exhibition. This talented young man gives promise of becoming a first-class musician."* In 1896 John filled the position as pianist for the Dominion Organ & Piano Co., for the Toronto Fair; and was also engaged by the Bell Organ & Piano Co. for the London Fair. The following year both John and his brother Charles played for the Dominion Piano Co. in their pavilion at the Toronto Exhibition. In August, 1901, Charles spent some time in Toronto learning the piano tuning business with the Heintzman Piano Mfg. Co. A third brother Harry C. Martin, 11 years junior to John, returned from Toronto in June, 1906, where he had been employed by Heintzman & Company. The following letter<sup>1</sup> speaks for itself:

*To Whom It May Concern:*

*Mr. Harry C. Martin has been in our employ for a number of years and has gone through such a thorough course in our factory as to fit him for an exceptionally good tuner, having learned the stringing, action, finishing, regulating, tuning and general repair work.*

*Having taken such a thorough course, the highest grade of piano can be safely entrusted to his care.*

*George C. Heintzman, President, Heintzman Co.*

Miss Lena Martin, daughter of Mr. George Martin has recently (July 6, 1900) taken First-class Honours in Piano and Theory at the Conservatory of Music, Toronto; she also won the First Year Scholarship over a class of fifty. In 1906, Miss Lena Martin, A.T.C.M., while regretting having to leave Port Dover, had obtained a very favourable opening as a music teacher in Owen Sound. But the town of Port Dover would not be without a music teacher for, as we learn from the Maple Leaf, in the same year, Nellie Louise Martin, Lena's sister, continued to teach music in Port Dover and her pupils in Primary, Junior and Intermediate Piano were successful in their recent examinations. During this 15-year period, George Martin continued to promote his business by various means, the most popular being loaning the use of a piano or other musical instrument at many functions including high school commence-ments, county fairs, concerts, weddings and social gatherings.

A brief note in the Port Dover MAPLE LEAF dated June 6, 1902, reads as follows:

*"Mr. George Martin reports business in his line to be very good, he having sold in two weeks, nine upright pianos and one 'grand'. The country must be in a prosperous condition when the people purchase pianos like that."*

George must have thought so as well, for three months later he sold

his valuable farm at Cheapside, and purchased the Manse of Knox Church on Prospect Hill in the town of Port Dover. Before the year end and after making extensive improvements to the property, which also included a considerable enlargement to the barn and the erection of a large piano 'wareroom' or house, the family moved to the new location. George Martin's business continued to prosper but the father would only live three more years when he died on February 27th, 1905, in his 59th year. His sons, John S. and Charles entered into partnership to carry on the piano business, having rented from the O.F. Falls Estate the store at the corner of Norfolk and Peel Streets in the town of Simcoe, Ontario. In the same year, brother Harry also joined the business. After four years John, who had still not found a satisfying career, forsook the piano business to enter upon his life work at the farm.



The Manse of Knox Church

### EDUCATION AND TEACHING CAREER

John Martin received his primary education in the Township of Walpole and completed his secondary education with the first two years at Port Dover Continuation School where he obtained his third-class certificate, and continuing with the final two years at the Caledonia Collegiate, where he passed his matriculation examination with first-class honours in chemistry. He enrolled in science at the University of Toronto in 1893, but later transferred to arts.

The Appendix for the *UNIVERSITY of TORONTO CALENDAR*<sup>3</sup> has the Register of Students for 1893-94, and on page 3, among the Students in Arts in University College and Victoria College, first year, we find - **Martin, J.S., Cheapside**. The Port Dover Maple Leaf, June 29, 1894, notes that Mr. John S. Martin of Cheapside, has passed his first year University, with first-class Honours. The same paper, October 26, 1894, records that *"Mr. John S. Martin, formerly of the High School here, and who is now an undergraduate of Toronto University, has been chosen Musical Director of the Literary Society by his fellow students."* No doubt a reflection of his earlier music training and the musical influence of the entire Martin family. In April, 1896, he was elected president of the Varsity Banjo and Guitar Club; *"This is a coveted honour among students of the university, and John's friends in Port Dover congratulate him on his ability and popularity with his fellow students."* In the spring of 1897, John S. Martin successfully passed his 4th year in Arts, University College, which entitled him to a B.A. Amongst his classmates were Rt. Hon. Arthur Mieghe, Rt. Hon. Mackenzie King, Sir Hamar Greenwood, W.E. Beatty, president of the C.P.R., and Justice W.M. Martin, Premier of the Province of Saskatchewan. In the Fall of the same year, he attended Normal College in Hamilton and following graduation returned to Port Dover to teach high school, "Moderns and Classics". He was assistant principal to W.R. Liddy. He was first an earnest and conscientious teacher. Roy Hammond, a student of John S. Martin, said *"he had a soft voice, was well liked, and a poor disciplinarian"*. He also served on the local board of education.

In the following six years, students at the Port Dover High School must have received an excellent education, for on one occasion 100% of all students matriculating, passed their examinations. He was well liked by the students, and on his retirement from teaching he was presented with a gold locket having his monogram engraved on one side and *"Presented to John S. Martin, B.A., by the pupils of the Port Dover High School, December 1905"* engraved on the other side. This was accompanied by a complimentary address expressing regret at his departure from the school and profession. Following this they had a veritable banquet laid out, the tables being tastefully decorated and laden with all the good things one could wish for. Having refreshments on such an occasion was a new departure in saying farewell to a teacher.

Many friends expressed their concern and wondered how he could give up a successful teaching career to pursue his earlier hobby of

poultry breeding in general, and White Wyandottes in particular. However, shortly after his appointment to the staff of the Port Dover High School he visited the Pan American Exhibition in 1901, where he saw and studied for the first time virtually all the various breeds of poultry under one roof. It was here he decided to specialize in White Wyandottes. Early in January, 1906, John S. Martin was appointed lecturer on Poultry at the Ontario Agriculture College, Guelph, where he assisted in the month-long winter short courses. It would appear that he did not give up teaching, but simply changed his general high school audience to a special agricultural audience of college students interested in poultry.

### POULTRY SPECIALIST

His interest in poultry was manifested early, when at 10 years of age the inventory under his bed included a basket of eggs and a sitting hen. We presume that he wanted to be close to his charges. At age 14, he attended the Agricultural Fair in London, Ontario, where {The London Advertiser, April 19, 1928}<sup>4</sup> *"he saw a wonderful exhibition of Cochin poultry, shown by a Mr. Wyatt, which he coveted so much that he could not rest until he possessed them. This was practically the start of the poultry business in which he has since gained such prominence".*

While attending Port Dover Continuation School as a student, he boarded with his Aunt Jane (Mrs. Henry Best), in the red brick house on St. George Street, which property backed up to the rear of the offices of the Port Dover Maple Leaf. John persuaded his aunt to allow him to build a chicken coop at the back of the property for his prized poultry. This did not endear him to the neighbours who often referred to him as "Hen Coop John". In 1893, his father bought him his first purebred chickens, Light Brahmas. His passion for poultry breeding never diminished, even during his formal education and his teaching career.

An article appeared in the MAPLE LEAF, dated January 12, 1906, (just prior to John Martin taking up his position as lecturer at the O.A.C.) announcing that local poultry men, Messrs. Martin and Cosh were the chief prizetakers at various shows. Cosh took all the "special" prizes offered at Guelph for his Barred Rocks, while Martin showed at Toronto, Syracuse N.Y., Guelph and Simcoe, he competed for five silver cups and won them all obtaining more 1st and 2nd Prizes than all his competitors combined. In September of the same year, Martin captured the majority of the prizes at the New York State Fair with his prize-winning White Wyandottes; there were only six firsts in



competition and he took them all, including one over the championship bird shown at Madison Square Garden and other leading exhibitions. The following year his Wyandottes made a clean sweep at the New York State Fair at Syracuse. From 39 entries he brought back 23 prizes, including the Championship Trophy.

In 1907, the poultry representative of the Imperial Japanese Government at the Boston show awarded Mr. Martin a handsome bronze vase in recognition of his showing of the best bird in the entire exhibition. As a result, the Japanese Government's Department of Agriculture became one of Mr. Martin's best customers and many individual Japanese followed suit. On his farm, (Lakeview) Mr. Martin had an immense collection of cups, shields, bowls, medals and other trophies testifying better than many words to the excellence of his breeding program with White Wyandottes.

As mentioned earlier, it was during his visit to the Pan American Exhibition that he decided to specialize in White Wyandottes, and in particular to attempt to improve the species' egg-laying qualities. From a paper<sup>5</sup> written for the O.A.C. Review, under the title THE USEFUL AND BEAUTIFUL WHITE WYANDOTTE by John S. Martin, Port Dover, Canada, we learn that: The first White Wyandottes were "Sports" from the Silver Laced, and hence are pure Wyandottes in origin. Wyandottes were formed primarily from the Cochin (a fine table bird, gentle in disposition and not given to flying but very slow to mature, another objection was the feathered shank), and the Hamburg (a most excellent layer with a rose comb, and although the eggs are small, they lay a large number). Fortunately this particular cross combined all the good characteristics of both breeds and none of the bad.

The demand for bred-to-lay stock had increased considerably and John Martin then made up his mind to make use of the trap nest to get the records of his best layers. One chicken, hatched in February, began laying early in the fall. Its record for the first year was 241 eggs. He named the chicken "Dorcas", and decided to use her to build up a flock of heavy layers. Mated to a fine vigorous cockerel, bred from a hen with a record of 205 eggs in one year, this Dorcas hen became the basis for all the Martin stock and of his successes with the "Regal - Dorcas" strain. The superiority of this strain was proven when the United States Government, after conducting several tests for adaptability and stamina with the view of stocking the United States farm in the Panama Canal Zone, chose the Martin strain for its high record egg-laying propensities.

Not only had Mr. Martin become famous for his prize-winning



Wyandottes, but demand for his stock had increased world wide. In the third week of April, 1910, he shipped orders to Boswig in Saxony, Germany; and also to the Countess Bentinck Auer Bach, in Hessen, Germany. Enquiries were received from England, Brazil and South America. In January, 1914, he shipped 30 White Wyandotte cockerels to various parts of the world; and in March, 1914, he made a shipment to Victoria, Australia; informing the press that in such long shipments, the birds invariably arrive in good shape. In May, 1914, he shipped something like 7,000 hatching eggs to various parts of the world.

From the diary of Winnifred Barrett, August 14, 1915: "We all went over to the Chicken Farm this morning and Gladys (Gladys Faray, wife of Quintin Barrett, Winnifred's brother) took a picture of the \$1,000.00 rooster." (average broiler stock was selling at the time for \$1.00 each)

From the Port Dover MAPLE LEAF, November 25, 1921: "John S. Martin, the American Wyandotte King, shipped 30 purebred White Wyandottes to Germany this week. This is the third shipment to that country by Mr. Martin, and the second made since the close of hostilities. The birds are to be used in improving strains of German poultry."

The Regal Poultry Feed Company was formed to meet the public demand for a 100% poultry feed made from formulas developed by John S. Martin for his own birds. The Company put on a large display of poultry feeds, etc., at the Guelph Fair in December 1921, and was given a great reception by the leading poultry fanciers of the day. Many orders were placed, and the new company is confident of success. The following year, the Regal Milling Company, with the Hon. John S. Martin as President and Chas. G. Ivey as General Manager, erected a four-storey frame and stucco mill building for the manufacture of poultry feeds. Accepting the principle that "It Pays To Advertize", the company, in 1924, had a large sign painted on the side of their factory building, telling all and sundry that this is the home of "John S. Martin's", "Just as he feeds it", "Poultry Feed". The lettering was white on blue. In 1926, the new owner, Archie Milne from Markham, equipped the building for the manufacture and production of cereal foods under the trade name of "Sunera". The building was completely gutted in April 1938 in one of the most spectacular fires that had visited the district in many years.

In early August, 1922, John Martin sold and made shipment of one pen of White Wyandottes each to Genond Lagos, and A.D. Ferrari, of Buenos Aires; and a shipment of 50 stock birds to the Argentine

Government. The latter was one of four lots of different breeds bought by the southern republic through Johnson and Gallagher, of Philadelphia, who had instructions that while the order with respect to the other three breeds might be selected from United States stock; the White Wyandottes must be from the Martin pens at Port Dover. Six weeks later shipments of pens of Regal Dorcas, White Wyandottes were made to Buenos Aires, British Guiana, Porto Rico and the Barbados.

To facilitate business with the Spanish-speaking countries, Martin issued catalogues in the Spanish language. This was apparently fully warranted as no fewer than six letters from South America were received in one day's mail. In early October, 1922, the following article appeared in the TORONTO STAR WEEKLY:

*"John S. Martin, of Port Dover, Ontario, the man who twenty years ago took what appeared to some people to be the awful plunge from High School Principal to start a poultry farm; and who is now famous throughout the continent and enjoys an income as large as that of a cabinet minister, is a believer in perspiration rather than inspiration.*

*"He wins prizes in the greatest poultry shows in America, but he says there is no magic about it, only hard work and the power to look at your own birds just as critically as the judge looks at them.*

*"His motto is 'Never leave anything undone beforehand and you will have no regrets afterward.'*

*"When taking his birds to shows at a distance he buys a pullman ticket, and then spends most of his time in the baggage car where his charges are."*

Port Dover was well represented at the Royal Winter Fair in Toronto, in 1925, and even though the centre of attraction in the poultry section was the large and attractive exhibit of the Regal Milling Co. Ltd., manufacturers of the John S. Martin line of poultry feeds, most attention was given to the winning individual bird in the recent Ontario Egg Laying Contest in the capital city of Ottawa. The bird was the product of the Parfaite Poultry Farm, owned by J. Hambleton Thompson, and won out over 400 birds entered. The Parfaite hen laid 257 2-oz. eggs; which was a record well worth crowing about. In the contest, 56 birds of the 400 entered, were awarded Record of Performance Certificates and of this number, Penhall's Dover White Leghorns captured 10 Certificates. Bert Thompson, brother to "Ham", ran a poultry operation on the McBain Estate, specializing in Orpingtons . . . a heavy, full-bodied, buff-coloured chicken with featherless legs; some of which he kept on his brother's farm with whom he was in

partnership. It would appear that Port Dover was becoming the Poultry Capital of the Province.

At a council meeting, July 9, 1923, John S. Martin formally tendered his resignation as Reeve, a position he had held for one year and six months, to take up a new post as Ontario Minister of Agriculture in the Howard Ferguson Government.

In November, 1927, Hon. John S. Martin expressed his delight with the announcement that the Federal authorities would bring down new legislation that would mean jail for "chicken" thieves.

According to the Ontario Minister of Agriculture, stealing chickens had been looked upon by many magistrates as more or less of a joke, and now jail sentences for the crime would mean that many breeders, who had been on the verge of quitting the game, would now be encouraged to *"stick by their guns"*.

## PLACES OF RESIDENCE AND POULTRY FACILITIES

John S. Martin's place of birth was the house on the family farm near Cheapside, in the township of Walpole; probably where three generations of Martins had been born before him. John Martin lived with his parents at Cheapside from 1875 to 1888. For the next two years, while attending high school in Port Dover, he boarded with his aunt Jane (his father's sister, Mrs Henry Best) in a red brick house on St. George Street; returning to the farm at Cheapside during the summer and fall. From 1890 to 1892, he probably boarded at a home in Caledonia while attending the Caledonia Collegiate. Similarly, he must have boarded in Toronto during the four academic years he studied at the University of Toronto. After receiving his B.A. in 1897, he completed his teacher training at Normal College in Hamilton and immediately took up his post as Assistant Principal at the Port Dover High School. We presume he lived with his parents in the former Knox Church Manse on Prospect Hill.

On October 30, 1908, entry #112190, Registry Office, Simcoe, Ontario, we note that Emma C. Battersby, executor of the will of Eleanor Battersby, spinster, sold to John S. Martin for the sum of \$2,480.00 the property, on Prospect Hill across the street from his parents, identified as Lot 2, Block 59, except for that part conveyed to the late Arthur Battersby.

On Saturday, September 18th, 1909, at the residence of Mr. and Mrs. J. Arthur Cope, 10 Lombard Road, Arlington, Massachusetts, John S. Martin was married to Miss Lillian M. Else of Cambridge, Massachusetts.



First Residence on Prospect Hill, Port Dover

By the end of November, Mr. Martin had made extensive improvements to his new home having put in new oak floors and repaired and repainted the house throughout in a first-class up-to-date manner. He also removed the barn to a more suitable location and placed it on a concrete basement.

Needing more property to expand his already extensive poultry facilities, He purchased the fine adjoining property of Mrs. Horn, in June, 1910, taking possession later in the Fall. The following spring he added new buildings to accommodate the increasing business; which also necessitated the hiring of additional employees.

The Port Dover MAPLE LEAF, dated June 7, 1912, reports: "*Mr. John Martin, B.A., has purchased a fine new automobile. We can now boast of three in town.*"

A triangle piece of property, comprising about three acres. adjoining and directly north of the original Battersby estate was purchased by John Martin in November, 1912, to enlarge his already extensive poultry grounds, and to accommodate a small deer herd. At the same time he erected a state-of-the-art brooder house of the very latest design, incorporating all the latest improvements. It was 50' long





Former Battersby Residence, Martin's Second Home

and 14' wide, and heated with steam pipes along the walls and down the centre. It was similar to the only other one of its kind that was being erected, at the same time, for the Poultry Department at the Ontario Agricultural College, Guelph.

In July, 1914, John Martin purchased the adjoining property of Mr. Jas. Bannister, and three weeks later we learn that he was erecting some twenty portable colony houses for his range birds. This was a new concept in poultry management.

The July 9, 1920 issue of the Port Dover MAPLE LEAF reports: *"Mr. John S. Martin has purchased the beautiful residence on Prospect Hill, from Mrs. Arthur Battersby."*

This beautiful Gothic Revival style home, built on the high point of Prospect Hill overlooking Silver Lake, was constructed in 1867 for the former Irish tea merchant, Arthur Battersby. Extensive renovations were made by the Martins at the time of purchase. Jack and Elva Brooker and family were the proud owners from 1957 to 1980. For the next 10 years, the estate was in the possession of Lynn and Michael Hagen. In 1984, the Local Architectural Conservation Advisory Committee (LACAC) recommended that the estate be designated under the Ontario Heritage Act. In 1990, Julianna and Stephen Gadatsy became the new owners and opened the "Gadatsy Gallery." December 2nd, 1990, marked a first for the artists of Port Dover when the work



of 10 very talented locals was put on exhibit for a two-week show at the Gadatsy Gallery. Two of the talented artists were Norma and William Parkinson, Bill for his birds (finished in rough wood rather than painted) these were exceptional examples of his carving skill; and Norma for her exceptional talent in water colour. Norma is the daughter of J. Hambleton Thompson, owner of the Parfaite Poultry Farm, that brought fame to Port Dover in 1925, with their winning exhibit at the Royal Winter Fair, Toronto.

John S. Martin died in 1931, and Mrs. Martin continued to live in the Battersby house (Lakeview) until 1957. She had a new home built across the street where she lived until her death in 1967.

The largest real estate deal for some time in the Port Dover area, was the sale of the 145-acre farm owned and made famous by the late Hon. John S. Martin to H.A. Swartz, well-known Norfolk dairy farmer of Simcoe, Ontario.

### POLITICAL CAREER

Having served for a number of years on the local Board of Education, he was urged, in 1921, to offer his services to the municipality and after much hesitation and considerably more persuasion, he contested the office of Reeve, to which he was elected by a handsome majority. Things took on a decided change in Port Dover and also in county council for Reeve Martin was a bear for work. The municipal waterworks system was undertaken during his tenure of office and drastic changes were also made in the way of meetings and fees payable to the county councillors for John Martin was head of the finance committee and nothing escaped his eagle eye.

In June 1923 he decided to contest South Norfolk in the interests of the Conservative Party and he was elected to the Ontario Legislature. He was immediately given the Agricultural Portfolio in the new Howard Ferguson Conservative government after the defeat of Premier Drury's party. Alexander M. Ross in his *THE COLLEGE ON THE HILL*<sup>6</sup> writes: "*E.C. Drury (former Graduate of the O.A.C) had become Premier of Ontario in 1919 when the United Farmers of Ontario (U.F.O.) swept to victory in the election of that year.*" It must be noted that the administration of the Ontario Agricultural College at Guelph, even though a College of the University of Toronto, was in the Agricultural Portfolio. George C. Creelman was President of the O.A.C. from 1904-1920. Ross continues<sup>7</sup> ". . . *What Dr. Creelman lacked after the defeat of the Conservatives by the United Farmers of Ontario in 1919 was political favour. He lacked influence with both E.C. Drury,*

*the new Premier, and Manning W. Doherty, the Minister of Agriculture. His removal as President of the Ontario Agricultural College was largely a political matter. Although the President had not played politics in his office, it was no secret that his leanings were Liberal, and that in 1909 he had been asked to undertake the leadership of the Liberal Party in Ontario. This offer he turned down publicly early in January, 1910. But in 1920 a new Government with new friends was in power. George Christie Creelman was compelled to resign as President to accept the position of Agent-General for Ontario in London, England."*

When Drury became Premier, he chose Manning Doherty (O.A.C. grad of 1895) as his Minister of Agriculture, and it was Drury & Doherty who put forth the name of Joseph Benson Reynolds, a graduate of the University of Toronto. He had taught for 22 years at the O.A.C. and had assumed the presidency of the Manitoba Agricultural College in 1915. After five years in Winnipeg, Reynolds returned to Guelph to become President of the Ontario Agricultural College.

The central attraction of the semi-centennial celebrations of the Ontario Agricultural College was an historical review by Professor O.J. Stevenson, head of the Department of English. Dr. Stevenson traced the College's development over the fifty years of its existence with scholarly care and accuracy. His account is really the only detailed history of the College in existence, and as Ross writes:<sup>8</sup> . . . "and it is a pity that it was never given a more permanent form. Some of his material appeared in a bulletin issued under the authority of the Honourable John S. Martin for the Semi-Centennial, but the bulletin rather crassly omitted any reference to the source of its material."

Early in June, 1928, the Minister of Agriculture, Hon. John S. Martin, announced the appointment of Dr. George Irving Christie, (O.A.C. graduate of 1902) Director of the Experiment Station and Director of Extension at Purdue University, Indiana. Dr. Christie's name was one of those sent to President Coolidge in 1925 to be considered for the post of Secretary of Agriculture. He was a member of the Indiana Development Council, a prominent Rotarian, and the kind of public speaker who had a knack of saying newsworthy things; for example: "Christie Scores Propaganda Which Dictates to Farmers on Marketing", "Christie in Strong Plea for Greater Town-Country Unity"; the latter statement certainly coincides with John Martin's commitment, at the 73rd Annual Communication of Grand Lodge<sup>9</sup> to "promote a more complete understanding between our rural and urban populations".

The Hon. John S. Martin, after taking the Oath of Office at Government House, returned home to a large demonstration staged in

his honour. Thousands of citizens of Ontario flocked to Port Dover to pay tribute to John S. Martin; the day was recalled as one of the biggest crowds ever congregating in the port. In the 1926 Provincial election he was returned with a majority double his first one and on October 26th, 1929, despite the fact that he was sick and unable to conduct a campaign, he was again elected. It was said "he was a through and through Conservative, but was an all-round dirt farmer".

Dr. Christie must have cultivated a harmonious relationship with the Minister of Agriculture for during the period 1923-31, the following activities stand out as milestones in the progress of the Ontario Agricultural College: War Memorial Hall was dedicated on June 10, 1924, during the 50th Anniversary Celebrations of the O.A.C.; in the same year, the name Agricultural Engineering Option was changed to Agricultural Science to prepare graduates as high school teachers; one of the great forward movements in the academic life of the College, was the introduction of the Degree of Master of Science in Agriculture in 1926; three new building programs were initiated in 1929, the Horticultural Building, Watson Hall (the girls' residence), and the new Administration Building (now Johnston Hall). The old administration building was vacated on October 1, 1929, and the new structure of Scholastic Gothic and using Queenston limestone and concrete was completed the following year at a cost of more than \$1,000,000. In 1930, another three projects, although of lesser scale but very important, were underway, namely: The elaborate greenhouses south of the new Horticulture Building; the new Dairy Barn, and the 50,000-gallon water tank tower east of the power plant. His six active years as Minister of Agriculture revealed high devotion to duty and a record of constructive achievement.

He came to office at a time when there had developed sharp division between city and country; by his speeches and by his policies, he strove for a better understanding between urban and rural residents. He did much to break down this cleavage. Press reports claimed that no cabinet minister was better known than Mr. Martin as he was untiring in his efforts to visit every part of the province and to learn for himself at first hand the problems of the farmer. He initiated an enquiry into farm conditions in the province, the first for many years. He launched the Junior Farmers' movement which brought 500 farm boys and girls to the Royal Winter Fair each year for their wider education. The Three-Month Course for boys and girls was broadened over the Province to upward of a dozen centres, and the One-Month Course was extended to more than a score of towns and villages.

He was instrumental in bringing 1700 boys from the Old Country to Ontario farms and as a consequence this form of supervised immigration was expanded by the Salvation Army and other agencies. A vocational school was established at Ridgetown; a cold-storage plant at Simcoe; important new buildings were erected at the Ontario Agricultural College; and overseas marketing work advanced through his efforts. His earnest endeavours in the House were toward effecting better and closer understanding between country and city. He also often emphasized the need for education among the farmers themselves as to better methods and higher standards on the farm.

On September 18, 1930, Hon. John S. Martin, Norfolk's representative at Queen's Park, announced his resignation as Minister of Agriculture, because of ill health, but will stay on as the member. His six active years as Minister revealed high devotion to duty and a record of constructive achievement.

### OTHER ACTIVITIES

CHURCH - Honourable John S. Martin was a devout Christian man. He was never willingly absent from church, and his example in this respect as a public leader of his country, was a tremendous influence for good. He was a well-known member of the Synod of Huron. He glorified his occupation and his Christian service. According to The Gifts Register of St. Paul's Anglican Church in Port Dover, the following items were listed: 1932, A Stained Glass Window in the Nave to the memory of John Strickler Martin presented by his wife, Lillian E. Martin; 1932, A Prayer Desk presented by Lillian E. Martin; 1942, A Union Jack with Staff and Stand, presented by Mrs. John S. Martin; June 30, 1961, The new Credence Table, donated by Mrs. John S. Martin, and dedicated by former rector, Canon D.J. Cornish; 1968, Donation to East Window, In Memory of: Lillian E. Martin, given by The Cope Family.

ODDFELLOWS - John S. Martin was Initiated into Norfolk Lodge No. 225, Imperial Order of Oddfellows, Port Dover, Ontario, November, 1917; and completed his First, Second and Third Degrees.

ANCIENT AND ACCEPTED SCOTTISH RITE - John S. Martin received his Fourteenth Degree from the Murton Lodge of Perfection, Hamilton, March 22, 1922; and his Eighteenth Degree from the Hamilton Sovereign Chapter of Rose Croix, November 27, 1923; and his Thirty-Second Degree from the Moore Sovereign Consistory in Hamilton, November 6, 1925. He was Coroneted an Honourary Inspector General Thirty-Third Degree of the Supreme Council of the



Ancient and Accepted Scottish Rite of Canada, May 13, 1931.

SPORTS (May 8, 1959) - *"The coveted John S. Martin trophy for hockey was won this year by Robert Woolley and Keith Duxbury . . ."* (It would be interesting to know something of the origin of this trophy as John Martin himself was not a sportsman.)

MASONIC CAREER - John S. Martin was initiated into Freemasonry in Erie Lodge No. 149, December 12, 1904; passed to the second degree, January 17, 1905; and raised to the sublime degree of a Master Mason, April 28, 1905. He was installed as Worshipful Master of his mother lodge on the day of St. John the Evangelist, December 27, in the year 1911. The Lodge Register shows that W.Bro. John S. Martin, attended every Regular and Emergent meeting of the Lodge during the year he was Worshipful Master.

From the archives of the Port Dover MAPLE LEAF we learn that: *"The largest gathering that ever took place in Erie Lodge, No. 149, A.F. & A.M., and the most pleasing and notable event in its history of 50 years took place last Monday evening in its handsome lodge rooms over Caley's Block, it being the dedication of their spacious quarters after their complete renovation and refurbishing, a special communication of Grand Lodge being held here for that purpose at which many distinguished members of the order were present and took part in."* Following the very interesting ceremonial of dedicating the Lodge and a number of presentations, *" . . . there was also presented to the lodge a handsome gavel made from the wood of a table formerly owned by the First Grand Master of the Order of Canada, William Mercer Wilson of Simcoe, by Bro. Dr. McIntosh of Simcoe, who on a former occasion also generously presented the Lodge with a fine bust of the late G.M. Wilson, for which a cordial vote of thanks was tendered the popular donor."* (Port Dover MAPLE LEAF, May 12, 1911). {A historical event took place on May 18, 1983, when 12 Lodges of Wilson District were invited to a Regular Meeting of The Heritage Lodge to give a brief history of identical gavels in each Lodge's possession matching the description of the gavel presented to Erie Lodge} <sup>10</sup>.

At the 65th annual communication of the Grand Lodge of Canada in the Province of Ontario, held at the City of Niagara Falls, commencing July 21st, A.D. 1920, A.L. 5920, John Strickler Martin, Port Dover, was elected District Deputy Grand Master of Wilson District No. 6<sup>11</sup>.

The character of the man can be determined in part from the contents of his report on the condition of Masonry throughout his district for 1920-1921<sup>12</sup>. On the subject of Lodge Secretaries, and after



complimenting them on the excellent manner in which the books were kept throughout the district, he added these comments:

*"A poor secretary will ruin any lodge, no matter how strong it may be. A careless secretary will result in a careless membership and deterioration immediately sets in. A Lodge should be very particular in the selection of a secretary and if you are successful in getting a good man, use every effort to keep him there."*

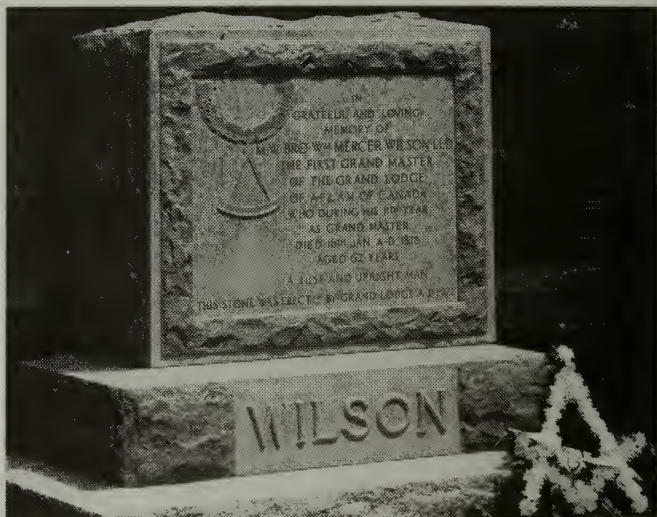
His agricultural awareness is exemplified in the following observation on his official visit to Oak Branch Lodge, No. 261, Innerkip<sup>12</sup>: *"Driving through the country this beautiful autumn afternoon, one could not help being impressed with the thought that the Great Architect has been most bountiful towards this part of Ontario, and the wonderful green fields of fall wheat gave excellent promise for the coming year."*

The concept of a Lodge of Instruction had been initiated in the district some twelve years previously. It was customarily held on a Saturday. All three degrees were fully conferred or exemplified by different lodges from the district, with discussions immediately following each degree. Two degrees being presented in the afternoon, and the remaining degree following the banquet in the evening. On this occasion Erie Lodge No. 149, celebrating its Sixtieth Anniversary, was the host lodge. Over four hundred Masons registered for the meeting, which was held in the large Port Dover Town Hall. Grand Lodge was represented by M.W.Bro. W.H. Wardrope, P.G.M. from Hamilton, R.W.Bro. W.M. Logan, Grand Secretary, and R.W.Bro. Robt. S. Hamilton, of Galt, D.D.G.M. of Wellington District No. 7. For the information of other brethren in the District, R.W.Bro. Martin said<sup>13</sup>: *"The supper was not put on by any association or society. We simply called to our assistance the wives, sisters and mothers of the members of Erie Lodge. They responded gladly and their organization was practically perfect."* Music was provided by the Masonic Orchestra of Woodstock; this group was very much in demand throughout the District and beyond. In his report<sup>14</sup> to Grand Lodge, R.W.Bro. Martin records: *"I have always regarded Woodstock as the capital of Wilson district so far as Masonry is concerned . . . "The speech of the evening was made by M.W.Bro. W.H. Wardrope, who, at the time, was undoubtedly one of the most popular of the Grand Masters. The forepart of his address was an entertaining and instructive description of his trip to England, where he represented Grand Lodge at the Peace Celebration. The latter part of his address dealt with the purposes and high ideals of Freemasonry. The evening's entertainment was brought*

to a close by R.W.Bro. W.M. Logan, Grand Secretary, who had lived in Port Dover during his childhood. The Officers of King Solomon's Lodge No. 43, Woodstock, closed the Lodge in the three degrees at 11:40 p.m.<sup>"15</sup>

A special note of concern was expressed in his report to Grand Lodge on the District Divine Service, that was held at St. John's Anglican Church, Woodhouse.<sup>16 & 17</sup> *"After church, the brethren marched to the graveside of the first Grand Master . . . I wish to say, Most Worshipful Sir, that the stone which marks the grave . . . is a disgrace to the Masons of Canada. It is neither level nor plumb, and is most ordinary in appearance. In fact, visitors to the cemetery would never find it unless properly directed. Has the time not come for a suitable stone, properly inscribed, to be erected to preserve this ancient landmark? Col. William Mercer Wilson holds a unique place in the Annals of Masonry and was re-elected time after time. His generosity and devotion to Masonry sapped his resources. In fact, he gave his all to Masonry and died a poor man".* These words did not go unheeded, as in due time Grand Lodge did dedicate a more appropriate monument; to which V.W.Bro. Bruce M. Pearce records:<sup>18</sup> *"R.W.Bro. John S. Martin of Port Dover, who as D.D.G.M. of Wilson District initiated the movement to have the First Grand Master recognized in this way".*

A Special Communication of Grand Lodge, June 16, 1922, was held at the cemetery at St. John's Anglican Church, Woodhouse, located on Highway #24, south of Simcoe, with the Grand Master (M.W. Bro. Wm. N. Ponton) in attendance, and R.W.Bro. Martin acting as Deputy Grand Master. An imposing monument was unveiled to the memory of the First Grand Master.<sup>19</sup> In his Report, R.W.Bro. Hutt D.D.G.M. for Wilson District No. 6 writes:<sup>20</sup> *" . . . the brethren proceeded to a quiet country churchyard, midway between Simcoe and Port Dover, where under the shadow of St. John's Church, the mortal remains of Most Wor. Bro. Wilson have rested for almost half a century, forgotten, almost, in the stress and strain of modern life. The thread of remembrance, however, was not entirely broken, and it needed but a hint from R.W.Bro. Martin, of Port Dover, to awaken the brethren to a responsibility not shirked, but overlooked. Here on June 16th, a monument, the gift of the entire Fraternity in Ontario, was unveiled by the Grand Master assisted by Most Wor. Bro. W.R. White and other brethren, which shall forever mark the spot where he rests and preserve indelibly in our minds his Masonic achievements."*<sup>21</sup>



Monument of Our First Grand Master,  
at Woodhouse, south of Simcoe Ont.

From the Grand Master's Address,<sup>22</sup> *"The unveiling of the Monument of our first Grand Master, M.W. Bro. Col. William Mercer Wilson at Simcoe, was in every way worthy of Grand Lodge. The massive granite, the appropriate inscription, the exquisite beauty of the surroundings, the large concourse of Masons present, the whole character of the function, left nothing to be desired."*

The Special Committee on the Wilson Monument had been appointed at the 67th Annual Communication of the Grand Lodge in Thunder Bay, 1921. R.W.Bros. John S. Martin and R.B. Hutt were members of the Committee. The report of the Committee gives the cost to the Grand Lodge treasury for the monument at \$1,140.00.

John Martin's leadership characteristics would be exemplified on many occasions throughout his Masonic career, particularly his recognition of "dedication to service" by others. On his visits as D.D.G.M. to the Lodges in his District, he never failed to recognize the contributions and sincere efforts by individuals in particular and lodges in general, always complimenting the positive actions but giving only mild rebuke for neglect of duty. He had a faithful following on all his Official Visits, particularly Past Masters of Erie Lodge, and he always acknowledged their support.



At a Regular Meeting, April 18, 1921,<sup>23</sup> of his mother lodge, he proposed that *"The Secretary shall be exempt from all Lodge dues and shall receive 35 cents per member per year for his services."* The motion passed. Several years later he would endeavour to encourage lodges to increase the attendance at divine services and to ease the financial burden to individual lodges, by the following announcement in his Grand Master's Address,<sup>24</sup> *"I would therefore recommend that no fee be charged for a dispensation to attend divine worship"*.

By the time of the 67th Annual Communication of Grand Lodge, held at the twin cities of Fort William and Port Arthur (now Thunder Bay), John Martin had made many Masonic friends, not only during his agricultural career, the music business and his teaching experience, but more particularly in Masonic circles. Therefore, it was no surprise when he was elected to the Board of General Purposes of Grand Lodge, ranking third behind R.W. Bros. Thos. Rowe and J.A. Rowland.<sup>25</sup> He was appointed a member of the Committee on Warrants,<sup>26</sup> and again in 1923.<sup>27</sup>

At this time, the Masonic Lodge Rooms in the Caley Block were proving inadequate to meet the needs of Erie Lodge and a committee was appointed at the Regular Meeting on May 8, 1922, to meet with a similar committee of the Odd Fellows to consider a joint venture for new quarters or rooms.

From the MAPLE LEAF archives we learn that on the twentieth day of May in 1861, thirty-five Masons gathered above one of the stores of the Powell Block, the next block south (where the Town Hall now stands), for the purpose of constituting of a new Masonic Lodge to be known as Erie Lodge. The Past Grand Master, M.W. Bro. William Mercer Wilson, presided over the ceremony. In 1889, and for the next 50 years the Masons met in rooms in the Caley Block. About 1906, the Caley Block was destroyed by fire, and the Lodge suffered considerable damage, many valuable records and books were destroyed. The block was rebuilt and the Lodge continued to meet in rooms provided. In 1921, the Lodge moved to the McQueen Block, but here too, the brethren were in need of more spacious quarters.

Apparently the joint meeting between the Masons and the Odd Fellows proved fruitless, for in the minutes of the Regular Meeting of Erie Lodge on January 1, 1923, R.W.Bro. J.S. Martin initiated a motion "that the matter of installing the electric lights in the Lodge Room be left to the committee appointed to have it done in the near future". At the April meeting a committee was appointed to consult with Mr. Caley with regards to enlarging or changing the Lodge Rooms. The subject

was still being debated at the August meeting for a proposed new banquet room, raising the ceiling in the Lodge Room and the installation of a ventilation system. There being little progress by September, a committee was empowered to enter into an agreement with McQueen and Co. for new Lodge Rooms in the McQueen Block. An article in the MAPLE LEAF of November 21, 1924, states *"In the McQueen Block, work is in progress making the necessary changes for the new occupants, and when completed, Erie Lodge No. 149, A.F. & A.M., will move from their present location in the Caley Block."* The minutes of May 4, 1925, show that a committee was appointed to look after finishing the new Lodge Rooms in the McQueen Block. Another committee was appointed to "look into and have a toilet installed if possible".

From an Excerpt in the Port Dover MAPLE LEAF, we learn that "At a regular meeting of the Lodge on January 25, 1929, a committee was appointed to advise as to the best way of Erie Lodge doing honour to our Grand Master and reported that we believe it best to secure a permanent home for Erie Lodge and connect it with our Grand Master's (M.W.Bro. John S. Martin) term of office in such a way that it will commemorate that term forever". The Grand Master expressed his approval of the project and gave the Committee encouragement in their efforts by promising a most generous contribution. It should be noted that an equal amount was pledged by Bro. W.H. Barrett and lesser amounts by other prominent Masons. The site at the corner of Nelson and Main Streets found favour with the majority of the brethren, thus the fanciful dreams of many years of a Masonic Temple in Port Dover began to take definite form.

At an Emergent Meeting, May 6, 1929, the Finance Committee reported on their canvass of the brethren and informed the Lodge that promises totalling between nine and ten thousand dollars had been received. A Building Committee was appointed to get plans and estimates on a Lodge building and submit to the Lodge for approval. The plans were reviewed, discussed and approved at the Regular Meeting, May 20, 1929, with instructions to the Committee to finish the details and to call for tenders. Three tenders were submitted at the next Regular Meeting, June 17, 1929; and the lowest tender (\$9,100.00) by Geo. W. Nunn was accepted. The first meeting of Erie Lodge in the new Temple was held on Monday, December 16, 1929. Present were M.W.Bro. Hon. J.S. Martin, 75 Brethren and 31 Visitors.

From the Lodge minutes: *"This being the Annual Installation and Investiture, R.W.Bro. J.R. Waddle assumed the gavel and assisted by*



*M.W.Bro. Martin, proceeded with the beautiful ceremony of Installation. M.W.Bro. Martin, after the Investiture was complete, gave the beautiful lecture relating to the Ideal of a Freemason which was delivered in beautiful form and appreciated by all the Brethren. He also presented the P.M's Jewel to W.Bro. MacGaw Macdonald, congratulating him on the harmony of the Lodge and the success of the year he had just completed."*

The year 1929 is remembered the world over as the year of the great Stock Market Crash. Savings were lost, institutions crumbled, industrial giants collapsed and the great depression was being felt by all levels of society. Nevertheless, the stout-hearted Masons of Port Dover responded to the need for a permanent "home", and in the short period of less than eight months from the establishment of the building committee to holding the first meeting of the Lodge in the new building was a remarkable achievement; particularly at a time when a full week of labour at 10 hours per day was worth the equivalent of one hour today. The Brethren of the 1920's certainly deserve to be congratulated for their foresight, commitment and dedication. It is unfortunate that succeeding generations lacked the same foresight in not initiating contingency plans to provide for the proper maintenance and updating of the handsome building. Approximately 60 years later, in 1991, the Officers of Erie Masonic Hall Inc., notified the 104 members of Erie Lodge that the lower part of the Masonic Temple had to be completely renovated to meet today's building by-laws. The debt, which is owed to the bank amounted to approximately \$50,000.00, with an annual interest of \$6,000.00 or \$500.00 per month, which is considerably more than the lodge income. How often is this scenario being repeated in modern times?

In 1924, R.W. Bro. John S. Martin was re-elected to the Board of General Purposes, again ranking third. The next year, at the 70th Annual Communication of the Grand Lodge, held in the city of Hamilton, July 15, 1925, he was elected Deputy Grand Master of the Grand Lodge of Canada in the Province of Ontario. Later (LONDON FREE PRESS, April 19, 1928), at a reception in London, Ontario, the local paper reports: ". . . He told of his decision to accept the position as deputy and later the grandmastership because he felt the need existed for a greater unity between rural and urban people. Nowhere was that unity found to exist as it does in Masonry, he said, and he hoped that it would be developed to an even greater degree in the future."

As Deputy Grand Master, R.W.Bro. Martin assisted Grand Lodge in the performance of many duties including the laying of the

cornerstone for the Church of Ascension, in the City of Windsor, June 11, 1927.<sup>28</sup>

From "A History of the Grand Lodge".<sup>29</sup> *"Through the good offices of the Deputy Grand Master, the Hon. John S. Martin, Minister of Agriculture, the seventy-second Annual Communication was held at the Ontario Agricultural College at Guelph. The location was ideal for such an assembly and the buildings placed at the disposal of Grand Lodge were admirably adapted to the requirements."*

Grand Lodge convened in Memorial Hall, a beautiful limestone building erected by Scottish Masons to the memory of soldiers of the First World War. The Mayor of the City of Guelph and Mr. J.B. Reynolds, President of the Provincial Agricultural College were invited to the dias for the welcoming addresses. The Mayor was particularly gratified that this historic visit should occur on the Centennial Anniversary of the Founding of Guelph, and also the Diamond Jubilee Year of Confederation.

It was in these familiar surroundings, and where he had taught agricultural students some 23 years earlier that the Hon. John S. Martin was elected Grand Master of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario.

Two years earlier the Grand Master, M.W. Bro. J.A. Rowland, had appointed a Special Committee to report on the Grand Secretary's Office, with R.W. Bro. J.S. Martin as Chairman. The Report of the Special Committee on the Grand Secretary's Office was presented by R.W. Bro. J.S. Martin at the 72nd Annual Communication held in Guelph, and the third item of the report reads as follows:<sup>30</sup>

*"3. While the general management of the office and the control of the staff is and always must be vested in the person of the Grand Secretary, your Committee feels that it is advisable to establish a permanent committee with which the Grand Secretary may consult and advise, with power to fix salaries of the staff should occasion arise, and generally to make such recommendations in regard to the office as it may deem proper. The Committee recommends that this permanent Committee should consist of the Grand Master for the time being, and the third member to be appointed by the Board of General Purposes, and that in the meantime and until further appointment is made, the third member of the committee should be M.W.Bro. E.T. Malone (Grand Treasurer)."*

The Report was approved for adoption, but a perusal of subsequent Grand Lodge Proceedings did not reveal any formal or standing committee. One may presume that the central administration obtained

informal counsel from the senior officers of the Craft and possibly others as the need arose. By so doing, there would be no formal connection with the Board of General Purposes and the self-styled body would function independently of the main body of Freemasonry. This is probably not what the Special Committee intended.

In an address delivered by the Grand Master at a reception given in his honour by Ontario District at Newcastle on June 4th, 1928, the Grand Master said:<sup>31</sup>

*"The days of operative Masonry are over. We are all speculative Masons for we take the rude apprentice and mould him into good material for the temple. There is no organization that has the same opportunity to make good citizens as Masonry. For a few moments I would like to apply Masonry to immigration which is a vital question in this country at the present time. The first thing that Masonry requires is obedience to all laws of the country and in this way you can help the stranger to our shores.*

*"I have connected with my Department of Agriculture that of Immigration. I have tried to give every newcomer a personal welcome to this Province. Operating with the Department of Immigration is the British Welcome League. Much fine work has been accomplished by this organization. The quarters that the Welcome League were using were not suited for the work and the Government purchased a property near the Allen Gardens in Toronto, which is clean and wholesome, and which gives the newcomer a better idea of this country when he first sees it."*

The Grand Master spoke of the Vimy Ridge Farm Boys. This farm is located just south of the City of Guelph. The dormitory, which could accommodate about 55 boys at a time can still be seen from the Speed River just off Guelph Township Road No. 5. The boys would receive at least two weeks' farm training before going on the farm with some honest and reputable farmer who would give them a good home, and where they could obtain further farm experience. The Grand Master continued:

*"We want boys from the Old Land, but not those on the dole for two or three years, for they are useless. We try to give them a smattering of agriculture at this farm and then put them out in a good home. It is then up to the farmer to use the boy right and try to help him get along. In this way Masons can help, for they can look after a boy in the district in which they reside and see that he is properly cared for and hear something of the ways of the new land. The Barnardo Home is doing great work and I believe Dr. Barnardo is one of the*

*greatest men of the last half-century. The people from England, Scotland and Ireland have the British sentiment firmly implanted. After we take care of the Britishers, then let the European members come. Extend the right hand of fellowship to all."*

Martin was obviously aware that some of the Farm Boys and Barnardo children that arrived in Canada were being mistreated, and he appealed to the hearts of his fellow Masons to *"speak peace and consolation to the troubles spirit, to carry relief and gladness to the habitations of want and destitution and to dry the tears of the widow and the orphan"*.

The LONDON ADVERTISER dated July 19, 1928, records that 2,000 Masonic delegates registered for the 73rd Annual Communication of Grand Lodge, and following a stirring message from Hon. John S. Martin, Grand Master, Ald. Paul Doig and City Clerk Samuel Baker extended the city's welcome and presented to the Grand Master, in documentary form, the scroll of THE FREEDOM OF THE CITY. The Grand Master was the first man to have conferred upon him the freedom of the city, which entitles him and all others upon whom it may be conferred in future the right to sit within the bar of the City Council *"without let or hindrance"*.

The assembly was held in the auditorium of the Masonic Temple, Queen's Ave., London, Ontario. During the welcoming ceremonies, R.W.Bro. W.M. Logan, Grand Secretary, presented the Grand Master with a gavel made from the wood of the famous old tree at Woodhouse, near the grave of the First Grand Master, William Mercer Wilson. History records that Governor Simcoe camped near the tree in 1793, and it was under the same tree that General Sir Isaac Brock recruited 170 troops for the march on Detroit in 1812.

From the address of the Grand Master we read in part:<sup>32</sup> *"... Western Ontario reminds one of a beautiful garden and when we realize that one hundred and twenty-five years ago it was practically a forest wilderness, we are filled with respect and admiration for the men and women who brought this about. Here and there we see evidences of these earlier days but the log house, the stump fence, the corduroy road and other landmarks are rapidly sinking into oblivion.*

*"Many of the men who performed these miracles are still with us. Their hands, twisted and calloused, bear silent testimony to their superhuman efforts and long days of ceaseless toil. The beautiful farm homes which they have left behind are a monument to them. They came here empty-handed but with courageous and hopeful hearts, and the work which they have done will endure."*



In accepting the office of Grand Master, and acknowledging the confidence placed in him, his chief thought and hope was ". . . that I may faithfully discharge the great responsibility which you have placed upon me and that, during my term of office, I may be of real service to the Craft. I am particularly anxious that the Craft should have a strong appeal for those who follow the same occupation as myself, that of farming. Since the first Grand Master was elected, this office has been held by many talented men of various professions and callings but until my election at the last meeting of Grand Lodge no farmer had ever been elected Grand Master. Therefore, I feel that, in electing me to this office, you have honoured agriculture and the thousands of worthy and devoted members of our order who follow that calling.

"In the past we have had differences between residents of city and country and many of our rural people have felt that, although they toiled long and faithfully, they were not getting their fair share in the prosperity which they saw all around them. Our urban people, not understanding or appreciating the difficulties of rural life, were apt to feel that our rural people complaining without cause. In the interests of our Province and our Country it is most undesirable that these differences and misunderstandings should exist. Masonry, recognizing neither race, creed nor occupation, is doing wonderful work in uniting all classes of men in the interests of good citizenship. No other organization has so great an opportunity of developing good citizenship and creating a bond of understanding and sympathy among all classes of our People."

During his first year as Grand Master, fraternal visits were made to our daughter Jurisdictions of Manitoba and Saskatchewan; the Provincial Grand Lodge of Manitoba having received its Warrant from the Grand Lodge of Canada in Ontario, and Saskatchewan from Manitoba. The visit to Saskatchewan marked the first time that a Grand Master from the Grand Lodge of Canada in the Province of Ontario had attended any of their Annual Communications. This 22nd Communication held in the City of Saskatoon was a most enjoyable experience and provided an opportunity to renew an old friendship with the Grand Master the Honourable Mr. W.M. Martin, Chief Justice and formerly Premier of Saskatchewan.

From the TORONTO GLOBE, June 9, 1928, we read: ". . . the Hon. W.M. Martin was born at Norwich, near the present Port Dover home of Hon. John S. Martin. The two men, as boys, went to school together, to university together where they were close friends, and both, at first, took up teaching as a profession."

From the EVENING TELEGRAM, June 27, 1928, we learn J.S. Martin graduated from the University of Toronto in 1897 and W.M. Martin the following year. ". . . *Not only had they attained similar rank in the Masons and were equally well known in public life, they are similar in appearance, tall, broad-shouldered and robust. But they do not spring from the same family tree . . . Incidentally, the Ontario Mr. Martin is known to Geo. A. Cruise, K.C., of this city (Saskatoon), and their meeting here proved an enjoyable one. It was 28 years ago that Mr. Cruise attended the Port Dover High School, where Mr. John Martin was one of the teachers. For his services there Mr. Martin received the princely stipend of \$550 a year. Mr. Cruise recalled that on Saturdays and holidays Mr. Martin sold pianos, his father being engaged in the piano business.*"

In recalling his visit to the Grand Lodge of Michigan at Detroit, the Grand Master said:<sup>33</sup> *"Nothing could have been more cordial than was the reception accorded us. The Stars and Strips and the Union Jack were displayed side by side on the floor of Grand Lodge. As we ascended the dais we were greeted with the strains of 'The Maple Leaf' and 'O Canada'.*

The sessions of Grand Lodge were held in the beautiful Scottish Rite Cathedral of the new Masonic Temple. This magnificent temple, erected at a cost of over \$8,000,000, surpasses anything that I have ever seen and is no doubt the finest Masonic Temple in the world. I have no words to describe this wonderful structure but it is well worth a trip to Detroit to see it.

However, after all, the spirit of Masonry is found not in magnificent temples and beautiful appointments but rather in the hearts of its members and in this respect the Grand Lodge of Michigan is in no wise lacking.

It should be noted that on Friday evening, November 2, 1855, on the corner of James and Main in the City of Hamilton, M.W.Bro. the Hon. H.T. Backus, Past Grand Master of the Grand Lodge of Michigan (Our Mother Grand Lodge), performed the ceremonies of consecrating the Grand Lodge of Canada, and installed the Grand Master, M.W.Bro. William Mercer Wilson, and invested and installed the Grand Officers in due and ancient form. Therefore a strong Masonic bond of friendship exists between the State of Michigan and the Provinces of Ontario, Manitoba and Saskatchewan as Mother, Daughter, Grand Daughter and Great Grand Daughter in the Grand Design of Freemasonry.

In responding to the criticism that the Grand Lodge of Canada in Ontario is self-centred and that it does not take a friendly interest in

other jurisdictions, M.W. Bro. Martin said:<sup>34</sup> " . . . *I think, Brethren, that this criticism is quite unwarranted. From personal knowledge, I have found that the Brethren of our Grand Lodge are following with keen interest and pride the progress of our sister Grand Lodges. However, this is a large Jurisdiction and a busy one. Distances in Canada are great, while time and money are important con-siderations. The difficulty is further increased by conflicts in the dates of meeting of the various Grand Lodges, which make it impossible for a Grand Master to visit as many of them as he could wish during his term of office . . . I was unable to attend more than two of the Grand Lodges in that section (Western Canada) of our great country. A similar condition prevails in the Eastern Provinces, where the Grand Lodges meet at almost the same times as those in the West. It seems to me that it would be in the interest, not only of Masonry but of a closer understanding among the various parts of our far-flung Dominion, if something could be done to facilitate and encourage a regular exchange of visits among all of our Canadian Grand Lodges.* "

The Grand Master went on to quote, in part, from a letter he had recently received from R.W.Bro. Sir Alfred Robbins, President of the Board of General Purposes of the United Grand Lodge of England:

" . . . *I am particularly glad to know that you are following the practice of attending meetings of Grand Lodges of other jurisdictions not only in the Canadian Provinces but in the United States. I think it is an excellent idea, for it carries forward the notion I have long been advocating of a more full, free and frequent intercourse between the leading representatives of the various jurisdictions so as to remove any possible cause for misapprehension or misunderstanding.* "

From the Grand Lodge Publication *WHENCE COME WE?*<sup>35</sup> " . . . He (M.W.Bro. J.S. Martin) advocated forging closer ties with other Canadian jurisdictions. In a sense then he was the father of an idea that finally came to fruition in 1947 with the first All-Canada Biennial Conference of Grand Masters. "

From *THE MAIL AND EMPIRE*, dated July 19, 1928, "London, July 18 - An interesting high light of tonight's dinner tendered by Hon. John S. Martin, Grand Master of the Grand Lodge to the 125 veteran past masters of his jurisdiction was the attendance of Dr. G. Sherk of Port Dover, who first met the Grand Master when he entered the world. Dr. Sherk is now 86 years of age. In reply, Dr. Sherk declared that he was proud to be present and was loud in his praise of Hon. J.S. Martin, who he described as: *My Honourable Bonny Boy*".

Each of the Past Masters, all of whom are more than 70 years of



age, was presented with a jewel specially struck to commemorate the occasion. From *WHENCE COME WE?*<sup>36</sup> ". . . *They were introduced by the Grand Director of Ceremonies, cordially greeted by the Grand Master, eloquently addressed by M.W. Bro. Wardrope, and accorded the Grand Honours.*" and from page 186 *W.C.W.*, "*Over the next few years the Grand Secretary was asked to supply similar jewels for other Past Masters who had subsequently reached the age of seventy. When the supply of medals was exhausted the award lapsed.*"

However, the outstanding event during our Grand Master's first year in office took place in the beautiful surroundings of historic old St. John's Church, Woodhouse, three miles southeast of Simcoe, on Sunday afternoon, June 24, 1928. The *Simcoe REFORMER* dated June 28, 1928, reports the following: ". . . *under the canopy of an azure sky, a ceremony unique in Masonic annals of Ontario was enacted last Sunday afternoon, when more than two thousand Masons from all parts of Western and Central Ontario united in a solemn and impressive tribute to the memory of Wm. Mercer Wilson, First Grand Master of the Masonic Grand Lodge of Ontario, and one of the leading figures of his day in the public life of the Dominion.*"

It is now some eight years since this annual ceremony was inaugurated by Norfolk Lodge No. 10, Simcoe, but the occasion this year far surpassed that of preceding years. It was rendered doubly notable by reason of the fact that its moving figure was Hon. John S. Martin, present Grand Master of the Grand Lodge of Canada in Ontario, who was accompanied by practically all the Grand Lodge Officers. In addition there were Masonic dignitaries, past and present, from many parts of the province, and a great host of Masons representing nearly every lodge in this part of Ontario. "*Following the service a wreath was placed by Hon. John S. Martin beside the monument erected by Grand Lodge in June, 1922, to the memory of William Mercer Wilson. The Grand Master paid a brief though glowing tribute to the Masonic and public life of the first Grand Master. He believed that all Masons could well strive to emulate him who had performed a service of such distinctive value to the Craft.*"

"*Following the ceremony at St. John's, the huge assembly repaired to the beautiful home of Hon. John S. Martin at Port Dover, where refreshments were served. Naturally the generous host and hostess had not anticipated a throng of such proportions so that they could only regret that the larder was emptied before the end of the line was reached.*"

The minutes of Erie Lodge (Emergent Meeting, June 24, 1928)



record that *"About 1500 people from all Ontario accepted John S. and Mrs. Martin's invitation to afternoon tea, Prospect Hill was 'eaten out'."*

The minutes of Erie Lodge (Regular Meeting, Dec. 27, 1927) show that even though Erie Lodge was the host lodge, several committees made up of members from both Erie Lodge No. 149 and Norfolk Lodge No. 10, were appointed to make the necessary arrangements, including the erection of a platform with seats, police escort, details of the ceremony, selection of hymns, speakers, and assistance for the afternoon tea at "Lakeview".

The following is taken from the D.D.G.M.'s report for Wilson District: *"After a full week of wet, sodden weather; on this eventful morning, the sun broke forth from the heavy clouds, as if to join with us, in paying a tribute to the memory of our First Grand Master, William Mercer Wilson. Long before the appointed hour, autos from every part of the country began to arrive, and when the beautiful service of the Anglican Church opened the ceremony, fully twenty-five hundred people had assembled, and while it was quite true that the brethren had come to revere the memory of our First Grand Master, it was also true, that in doing so, they paid a greater tribute to the present Grand Master, the Hon. John S. Martin, who was present to welcome them. Other prominent members of Grand Lodge, in the persons of M.W. Bro. John A. Rowland, P.G.M., R.W.Bro. R.B. Dargavel, Deputy Grand Master, R.W.Bro. William M. Logan, Grand Secretary; R.W.Bros W.J. Moore, Chas S. Hamilton, and W. J. Dunlop, District Deputy Grand Masters of Toronto Districts, R.W.Bro. the Rev. A.M. McLennen also D.D.G.M. of Toronto; R.W.Bro. J.L. Mitchener D.D.G.M. of Brant District, and all the Past District Deputy Grand Masters of Wilson District were present. Most Worshipful Bro. W.H. Wardrope of Hamilton delivered a very eloquent address, which was most reverently listened to, and deeply appreciated. The Most Worshipful the Grand Master, took charge of the service at the graveside, assisted by M.W.Bro. John A. Rowland and R.W.Bro. A.M. McLennen. The whole comprised a solemn and reverent tribute to the memory of William Mercer Wilson, and well worthy of the splendid traditions of our district."*<sup>37</sup>

During the year, the Grand Master presided at the Cornerstone Ceremonies of the new Masonic Temple at North Bay, May 29, 1928. Constitutions and Consecrations were conducted at Beach Lodge No. 639, Hamilton Beach; Anthony Sayer Lodge No. 640, Mimico; Garden Lodge No. 641 and St. Andrew's Lodge No. 642, Windsor; Cathedral Lodge No. 643, Toronto; Simcoe Lodge No. 644, Toronto; and Lake

Shore Lodge No. 645, Mimico. The following Lodges were dedicated: Beach Lodge No. 639, Hamilton; Macnab Lodge No. 169, Port Colborne; Coronation Lodge No. 502, Smithville; Enniskillen Lodge No. 185, York; Florence Lodge No. 390, Florence; and Percy Lodge No. 161, Warkworth. Dispensations for new lodges were issued to Rowland Lodge at Mount Albert; Todmorden Lodge, at Todmorden; Spruce Falls Lodge at Kapuskasing; and Temple Lodge at Oshawa.

In the conclusion of his address<sup>38</sup> the Grand Master made three important observations, 1) The movement for the abolition of war, 2) Masonic Libraries, and 3) Membership.

**1. ABOLITION OF WAR:** *"War has its roots in human greed, in human jealousies, nurtured sometimes through centuries of growth and fostered by those animated by the most remorseless selfishness. War generates the lowest and vilest of human passions just as truly as it calls forth the finest of chivalry and the noblest of self-sacrifice. Out of the Great War there came a new and more widespread appreciation of these facts and from them a greater desire to end war for all time, but this desire, however nobly conceived, would end in a beautiful theory unless concrete steps were taken to give it effect. . . . Hence I submit that this ideal should receive the thought and support of the great body of which we form a part. If war is finally abolished it will be abolished because of the force of public opinion . . . . There are today, I believe, over four million Masons speaking the English tongue and would it were possible for us to visualize the power which this great concourse could exercise on the trend of world events, if it could be directed towards a unified and practical objective."*

**2. MASONIC LIBRARIES:** *"We are enjoined to make a daily advancement in Masonic knowledge. We have a duty to all our members, particularly the newly initiated members, to give them an opportunity to receive the necessary instruction and education in our history, our traditions and our symbolism. We are possibly losing the active interest of some of our most promising members because there has not been available the sources of Masonic knowledge. Such knowledge may be secured from various Masonic books and publications which can be obtained at prices within the reach of every lodge within our Jurisdiction. No lodge should be without a small library and every library should have a copy of each year's proceedings of Grand Lodge. Each Mason should be encouraged to learn of the work and influence of Masonry in this Province and throughout the whole masonic world. It will provide and stimulate an interest in the student for further light in Masonry."*

**3. MEMBERSHIP:** *"I desire to reiterate the warnings and teachings of my predecessors that mere numerical strength is not inn itself a true standard of masonic progress and advancement. Masonry does not deprecate the increase in numbers but it does discourage material growth when it means a lowering of the standard of its membership. The prestige and strength of Masonry depend upon the character of its members, and the admission of undesirable candidates cannot fail to reflect on the honour and the high importance of the whole masonic fabric. The thorough investigation of candidates for admission is vital to the welfare of every lodge . . . There is no more important duty than the work of the Committee of Investigation . . . In submitting a report it is not sufficient to depend on a casual interview . . . We must establish his moral and intellectual fitness by those, preferably Masons, with whom he associates in his daily vocation . . . It is not a work for the young and inexperienced Mason but rather for the skill and mature judgement of the senior members and officers of the lodge. Let us remember that Freemasonry requires today, as never before, an increasing high standard of excellence in its membership, and this can only be achieved by admitting men who will maintain its dignity, be receptive to its teachings and loyal to its traditional precepts and ideals."*

From GRAND LODGE PROCEEDINGS:<sup>39</sup> Report of the Board on the Grand Master's Address (reported by M.W. Bro. J.A. Rowland): ". . . The Grand Master (J.S. Martin) modestly expresses the hope that he might be able to discharge the responsibilities of his office and be of real service to the Craft. May we assure him that the hope so modestly expressed has been amply realized. No man has done more than he has to promote a more complete understanding between our rural and urban populations, while by his sincerity and directness of purpose, his sane and well regulated enthusiasm, and his loftiness of ideal he has set a high standard in the public life of our Province and has secured for himself a lasting place in the gratitude and affections, not only of his Masonic brethren but of our whole citizenship.

" . . . Your Committee are in thorough accord with the remarks of the Grand Master regarding the establishment of Masonic Libraries and commend to the Grand Lodge the suggestion that he be authorized to name a committee to consider and report to Grand Lodge on this very important question."

The first major public event following the July meeting of the Grand Lodge in London was the Cornerstone Laying Ceremony for the new \$50,000 Masonic Temple in Oshawa, as reported by The Globe



dated August 16, 1928. On the same day The Evening Telegram reported the cost at \$80,000 and the Toronto Daily Star at \$100,000. The ceremony, with more than 600 Masons present in full regalia, was the most impressive held in the city for some months. The Masons from Ontario District No.12 and many visitors from other Districts paraded from the lodge rooms to the site of the new temple, on the northeast corner of Centre Street and Metcalf Street, headed by the 34th Regimental Band of Oshawa, which played throughout the ceremony.

R.W.Bro. Ambrose Henry, the oldest active Mason in the community, placed a fragment of stone from the original temple of King Solomon which was brought from Jerusalem by the Hon. I.S. Diehl of New York. The fragment of stone was presented to the late Brother Edward Carswell in 1873 and was donated to the Oshawa Lodge to be placed in the cavity of the cornerstone by his daughter, Miss Florence Carswell. The stone was laid with due ceremony by M.W.Bro. Hon. John S. Martin, who was presented with a silver trowel by the building committee (where is the trowel today?). In concluding his address, the Grand Master congratulated the Masons of Oshawa on their enterprise and initiative in undertaking the erection of such a splendid edifice. He declared that not only would this temple provide accommodation for the three existing lodges, but for others that would in all probability be formed in the future.

The Port Dover MAPLE LEAF of August 24, 1928, reports that John S. Martin sustained two broken ribs as a result of an automobile mishap near Hagersville. A tire blow-out on a sharp curve on the road caused the car in which he was being driven home from Toronto to swerve into a ditch.

The accident caused a week's delay in his most memorable tour of Northern Ontario. He was accompanied by the Grand Senior Deacon, V.W.Bro. George W. Lee, Chairman of the T.&N.O. Railway Commission. This was a 2,000-mile journey which commenced at Kapuskasing, September 24, 1928, with the Constitution and Consecration of the new Spruce Falls Lodge and the Dedication of the Masonic Hall. One of the chief assets of the model town of Kapuskasing was the \$28,000,000 Pulp and Paper plant.

The following morning in Cochrane, the Grand Master met with Masons from the surrounding district and saw the schools, hospital and the business section of the progressive town. In the afternoon George Lee drove the Grand Master to the model town of Iroquois Falls, where all the property of the municipality is owned and directly controlled by the Abitibi Paper Company. The Grand Master called it one of the



beauty spots of the Northern Lands, with its lovely park, its wealth of flowers, its velvet lawns, and its neat and well-paved roads. A well-attended meeting was held at the Lodge in the evening, followed by a supper and a presentation, to the Grand Master, of a pair of silver candlesticks.

The next day, September 26, 1928, they went on to Timmins, a city of 17,000. One hundred and twenty members of Porcupine Lodge No. 506, and Beaver Lodge No. 528, met in the Masonic Hall. In opening his remarks M.W.Bro. Martin expressed his appreciation of the honour conferred on him on election to the highest post in the Grand Lodge. *"I would sooner be Grand Master of the Grand Lodge of Canada in Ontario than premier of this province"*, a declaration he would repeat the following year at an Eastern District Reception in Cornwall, June, 1929. He then went on to outline the mission of Freemasonry, and the duty of Masons to keep the old landmarks. A memento was being made for the Grand Master for a remembrance of his visit to the Freemasons of the Porcupine Gold Camp.

THE NORTHERN NEWS, Kirkland Lake, Oct. 4, 1928, describes one of the most enjoyable gatherings ever held by Doric Lodge No. 623, on the occasion of the visit of M.W.Bro. Hon. John S. Martin, Grand Master and V.W.Bro. George Lee. The two distinguished visitors were given a very hearty welcome. The Grand Master complimented Doric Lodge on their lodge rooms, the size of which, in a town which is still comparatively new, impressed him very favourably. Speaking at the banquet he dwelt on *"... the fine influence that Masonry has in the lives of its members, especially those who take it up early in life. Its fine precepts prove the strongest possible material for the building of useful, moral lives."* In his report to Grand Lodge, the Grand Master explained that *"... Kirkland Lake was found, in the heart of the rocks, to be a town of 6,000 people living in fine homes, with churches, schools, hospitals, and all the fittings of a coming city"*.

Coming out of the rock country the following morning, and approaching New Liskeard, an entirely different picture unfolded. There in the clay belt was viewed the oldest and richest farming district of Northern Ontario, with fine farm homes and healthy crops. The Grand Master concluded his fraternal visit to the Temiskaming and Cochrane District Masonic Lodges by attending a meeting of Temiskaming Masons held at Cobalt. The gathering was the largest assemblage of Masons ever seen in the District. The general feeling voiced by many *"... never has Grand Lodge had a more popular head than the present Grand Master"*. Not only was the attendance large, but the enthusiasm

exhibited goes a long way to show that the Masonic organization has a wonderful hold on the Northland.

Making up the 180 Masons at the banquet were members from Lodges of Cobalt, Haileybury, New Liskeard, Englehart, Elk Lake and Kirkland Lake. In his address, the Grand Master expressed amazement at the rapid progress in northern development. Special mention was made of the wonderful and rapid growth at Kapuskasing the newest link in the North Country Masonic chain. Following his address, he was presented with a token emblematic of Masonic ideals and manufactured from the product of the Cobalt mining camp. In making the presentation, Bro. Smith of Cobalt Lodge described how the specimens of ore had been chosen and prepared to show the origin and formation as it related to the history of mining in Cobalt. He then very cleverly showed a close connection between the gradual development of the treasures of the earth and the development of the spirit of Masonry in the hearts of men.

The final stop of the memorable Northern Tour was Sudbury, home of nickel, where Masons from Sudbury, Copper Cliff, Capreol and Sturgeon Falls gathered together to welcome their Grand Master. His visit to Northern Ontario in the month of September left an indelible impression of rugged beauty, courageous development, remarkable progress, and a promising future.

On Friday May 10, 1929, the Grand Master returned to Oshawa, where just nine months earlier he had officiated at the Cornerstone Laying Ceremony for the new Masonic Temple, to dedicate the magnificent new edifice, the future home of Freemasonry in the city. According to the OSHAWA DAILY TIMES, May 11, 1929, 450 brethren sat down to a sumptuous repast, held in the beautiful and spacious auditorium of the Temple. In response to the toast to Grand Lodge, the Grand Master remarked ". . . *Your new Temple is a wonderful piece of work . . . Masons are craftsmen, and everything here gives indication of skilled craftsmanship. The plans of the architect are most happy, and the great thought behind the plans, the whole big idea, is the success of Masonry in Oshawa. I realize the pride you must feel in the successful conclusion of your efforts, for this is a noble monument to Masonry, and Masons everywhere will rejoice that in Oshawa you have men of vision.*"

The Wellington District Reception for the Grand Master was held at Georgetown, May 21, 1929. About 500 Masons attended the banquet held in honour of M.W.Bro. John S. Martin, who was presented with a grandfather's clock. Some years later at an auction sale at the John S.

Martin Estate, the clock was purchased by Wm. Parkinson and is now in possession of Mr. Parkinson's brother in New Jersey.

Carrying on the tradition initiated by his predecessor of attending District Receptions, where the lodges of the district combine their resources, thereby reducing the heavy demands formerly placed on visiting Masonic Officials, M.W. Bro. Martin attended a number of Receptions never failing to inspire the brethren to hold the banner of Masonry high and to live by its teachings. One occasion of special note was his reception in Cornwall, June 6, 1929, when he took the opportunity to combine Masonry with his views on Immigration.

THE CORNWALL STANDARD dated June 6, 1929, reports in part " . . . Touching on the development of Canada, the Grand Master stated that immigrants were coming here in thousands, many from the coal mining districts of Wales, others from Europe, and not a few of these are young men from 16 to 19, mere lads who have not been affected by the ideas of Socialism, and to them Canada presents a wonderful opportunity. Their future, however, and to a certain degree the future of the Dominion, rests on the treatment accorded these newcomers. Let us as Masons treat them cordially. Masonry is world-wide and when we find a man who presents himself to us and he measures up to our standard whether he be English or European, it is our duty to accept him in our Order. In this way we can do our part towards building a larger and greater Dominion. These newcomers to the Dominion many of whom, as I have said, are mere lads, will suffer from homesickness, and let us, as members of the Craft and as true Canadians, assist them in passing through that period of depression as easily as possible. In that way we will be doing our part, to some extent, in building for Canada. We as Masons are building, not with brick and mortar, but in extending the right hand to our new settlers, and instilling into them the spirit of Canada, a spirit under which they will be glad to live and become, if not already so, true, loyal subjects of the British Empire."

This would be his last Official Visit as he approached the end of his second year as Grand Master. THE GLOBE, dated June 15, 1929, reported: "Hon. Dr. Forbes Godfrey, Minister of Health, paid a visit to Hon. John S. Martin at his Port Dover home on Thursday (June 13, 1929), and while there made a thorough diagnosis of the Minister of Agriculture's condition. 'It's just a matter of rest with Mr. Martin, . . . He's been overworking, and he must take it easy. A month or so should fix him up'." THE MAIL & EMPIRE of the same date reported: " . . . and is declared by his physicians to be in need of a prolonged rest. It



*is said that he may not return to his official duties at Queen's Park for a considerable period, if at all."* These were to be prophetic words.

In all his addresses throughout the jurisdiction he never failed to espouse the ideals of Freemasonry and the place of Masonry in the community. He stressed the necessity of maintaining the high standards of the Order by thorough examination of all its applicants. He exhibited respect and appreciation for Masonic Veterans and distinguished Brethren at every opportunity. He encouraged beneficence and charity for the less fortunate of Society and encouraged contributions to the Memorial Benefit Fund to mark the Seventy-fifth anniversary of the formation of the Grand Lodge.

From THE EVENING TELEGRAM, and THE MAIL & EMPIRE, both dated June 15, 1929, we learn that one of the City's most brilliant social events, and an affair that will go down in history as one of the greatest in the annals of Toronto Masonic history, was the first function held in the Royal York Hotel, the city's newest hostelry. The 108 Worshipful Masters of 1928, representing the Toronto Districts, were hosts to nearly 1,000 prominent Masons, their friends and ladies. This newly created organization known as "The Masters of '28" held its first annual dance in the spacious ballroom - the largest in the British Empire - *"it was a scintillating mass of vari-coloured hues as the ladies in gay array accompanied their escorts to the strains of Watson's dance orchestra. It was a picture beyond mere words - a gala collection of Dame Fashion's most modern creations, and young and old alike had turned out."* There was but one regret, and it was voiced by all, especially the speakers at the banquet which followed the dance. That was the absence, through serious illness, of Hon. J.S. Martin, Grand Master, and Mrs. Martin. During the evening however, the assembled brethren arranged to forward to Mr. Martin's home in Port Dover a beautiful bouquet of roses. Following the opening of the 74th Annual Communication, held in Ottawa, July 17, 1929, a letter was read from the Grand Master expressing his disappointment in not being able to attend. He said:<sup>40</sup> *" . . . 'Man proposes but God disposes' and I find myself the second week of July on my back with strict orders from my doctors, that I must stay here for some time. They do say however, that they have found nothing organically wrong with me, and if I will have my method of living slowed down a bit there is no reason why I should not be restored to good health again."* The Grand Master's Address was read by R.W. Bro. Roderick B. Dargavel, the Deputy Grand Master.

One of the more important suggestions in the Grand Master's address, was the appointment of a strong committee to consider



**Masonic Education** and the means and methods by which it is to reach thousands of the younger men of the Craft. The time has come, the Grand Master said, when something has to be done. He agreed with Albert Pike, the great apostle of Freemasonry, that "a few rudimentary lessons in architecture, a few elementary instructions in Symbolism, imperfectly prepared and understood, a few casual hints on moral dogma, are no longer enough to satisfy the earnest inquirer after Masonic truth." The Grand Master continued:<sup>41</sup> *"We lead the young enthusiast through the triple gates of our tiled and guarded courtyards into the sacred inner temple and we wonder perhaps as he surveys with eager eyes all the riches of our treasure house, but when he seeks from us the answers to the thousand questions which spring from the fullness of his desire to learn more about this great heritage which he now shares with us, we discourage him and blunt the keenness of his longing by our lack of means to answer".* It was as a result of this recommendation that, after two years of study, the Standing Committee on Masonic Education was established.<sup>17</sup>

He did attend two more functions, one in St. Andrew's Lodge at their Annual Installation, December, 1929, at 888 Yonge Street, Toronto, when he and J.A. Rowland, both Past Grand Masters were made Life Members of St. Andrew's Lodge; and in the same building at the semi-annual session of the Supreme Council of the Ancient and Accepted Scottish Rite of Canada, October 7, 1930, with Dr. A.F. Webster as Sovereign Grand Commander, M.W.Bro. John S. Martin was made an Honorary Inspector General 33 Degrees.

John Strickler Martin died 8:45 a.m., May 13, 1931, in his 56th year. The headlines in local and Toronto newspapers read as follows: *"Ontario Mourns Loss of Much-Beloved Son", "Thousands Pay Last Tribute of Respect to Late John S. Martin", "PRESS OF PROVINCE PAYS TRIBUTE TO LIFE AND WORK OF JOHN S. MARTIN", "He Served His Fellow Men".*

Tributes poured in from Premier George S. Henry, from Hon. Thomas L. Kennedy his successor to the portfolio of Ministry of Agriculture, from Hon. Wm. H. Price, and from Hon. Howard Ferguson, Canadian High Commissioner to London, England, and former Premier of Ontario who said: *"He was an old personal friend and colleague. I knew him intimately for many years. His great sense of public duty persuaded him to accept the portfolio of agriculture in my Government. His personal training as well as practical experience gave him an outstanding position in the work in which he was engaged, and enabled him to give splendid leadership to the agricultural industry*

*of the province, as well as lending great prestige to the Government. Mr. Martin will be mourned not only by his former colleagues and fellow members of the Legislature regardless of party position, but by all the people of the province amongst whom he was so widely known and highly regarded."*

From THE LONDON FREE PRESS, May 14, 1931: *"Ontario never had a minister of agriculture who devoted himself so earnestly and so sincerely to the improvement of agricultural conditions in the province . . . If ever a man was a sacrifice to public service it was Mr. Martin. A prominent Mason, he was appointed Grand Master for 1928 and 1929. He conscientiously endeavoured to fill this onerous position to the utmost of his ability, at the same time keeping up his work at the department of agriculture. The result was a breakdown in health which resulted finally in his death and the loss to Ontario of a public servant of the highest type."*

The minutes of an Emergent Meeting of Erie Lodge No. 149, May 16, 1931, for the purpose of attending the funeral service for the late M.W.Bro. John S. Martin, P.G.M., show that 84 members were present, 300 visitors had registered but a large number more were present at the Home, at the Church, and also at the Cemetery, who did not get near the Lodge Room.



John Strickler Martin Monument

Port Dover. Great throngs lined the route as the cortege proceeded from his late residence on Prospect Hill and proceeded by way of Main and Chapman Streets to St. Paul's Church. Citizens of Norfolk County and far beyond turned out en masse to pay a last tribute of respect to a great man; a man who had grown up amongst them and a man who had achieved outstanding success in his private life and in his public duties and was beloved and respected by all. The active pallbearers were James R. Waddle, W.H. Barrett, S.J. Waddell, F.M. Bond, James Vokes, W. J. Thompson, J.C. King, and Dr. Stevens. The honorary pallbearers included four members of the cabinet and four close personal friends. Also present was a large contingent of distinguished Masonic officials including the Grand Master M.W.Bro. Dargavel, Grand Lodge Officers, District Deputy Grand Masters and also Dr. Sherk who was the attending physician at the birth of John S. Martin, and who had been presented, at the hands of M.W.Bro. Martin, with the Veteran's Jewel of 1928 (Past Masters over Seventy Years of Age).

Canon Cody of Toronto spoke as a friend: *"His was a life of deeds, and words are superfluous to express our appreciation of him, but the fitness of things will pardon a friend for speaking words in praise of a friend.*

*"What does a man take with him when he departs from this world? He takes nothing of a material nature; he takes his character and a capacity to serve. He enters not into a state of inanition but one of service. He leaves behind him his loved ones, his friends and acquaintances, who inevitably feel the poorer for his passing. He leaves his concrete achievements which carry on after his death, and he leaves his ideals . . . Finally we must recognize the singularly attractive personality of the man, his infinite capacity for making friends. After all character is a man's most important asset. People admire and will follow downright honesty and goodness in a man. These words run through my mind as I think of him: 'Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the House of the Lord forever and ever'."*

### ACKNOWLEDGEMENTS

I am particularly indebted to the following for their kindly assistance in allowing me access to their historical records which proved invaluable in the preparation of this paper. V.W.Bro. Brian Varey, former Secretary of Erie Lodge No. 149. R.W.Bro. Wallace E. McLeod, for searching into the records of the University of Toronto. R.W.Bro. Balfour LeGresley, for faxing material taken from material prepared by Lawrence Runnals on our Grand Masters. Mrs. Kenneth (Morris) Painter, for her personal files of the archives of the *Port Dover Maple Leaf*. Mr. and Mrs. Wm. Parkinson, for personal conversation. Mrs. Harold Nye for providing historical information about the cemetery at St. John's Anglican Church, Cheapside. And my wife Daisy for her patience while I was deeply engrossed in this pleasant assignment and her time in helping me in the proofreading.

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Review #1

**JOHN STRICKLER MARTIN**

**Our 33rd Grand Master**

by W.Bro. Harry B. Barrett

I have only praise and admiration for the very detailed and carefully researched paper presented by R.W.Bro. Jack Pos, on the life and career of John Strickler Martin of Port Dover.

My Grandfather's farm, where I spent a great deal of time as a youngster was directly across Mill Road from John S. Martin's poultry farm and though not yet ten years old when he died. I remembered him fondly as a very friendly man who always had time to speak to me, and to treat me as a grown person with his questions to me about our farm and the crops and stock.

Everyone respected and admired "John S." as he was affectionately known, and my grandfather, W.H. Barrett, a farmer and veterinary-surgeon neighbour, was a close friend. I remember his once commenting to Harry Marlatt, our local grocer, about the phenomenal reputation John S. had brought to the White Wyandotte, admired worldwide as the "Bird of Curves". Mr. Marlatt's comment was "Harry, John S. would have done the very same thing if he had chosen crows". They were a truly beautiful bird and I never ceased to admire the many fine Wyandotte roosters with their harems of a dozen or so hens that strutted proudly around the individual pens and attached chicken houses across from our home.

I am very pleased to be able to show you a pen and ink drawing by the famous poultry artist, A.O. Shilling of "White Rose". She was the 1st prize pullet over all breeds at the 1904 Canadian National Exhibition in Toronto. The sketch was later a gift by John S. to my Grandfather.

The second picture, a copy of the original large oil on canvas by shilling, was presented to the farm manager W.Bro. Christopher Quabury by Mrs. Martin after her husband's death, as a token of their appreciation to him for his loyalty and expertise. Chris was second to none as a showman and breeder of fine poultry.

Two other poultry breeders, showmen and experienced judges of Port Dover were Hambleton and Bert Thompson. All four of these men cultivated a long-lasting respect for one another, through their love for the breeding and showing of poultry. This second picture was later owned by Bert Thompson and some seven years ago, as it badly needed restorative work, he asked me to take it to Ross Butler of Woodstock. Ross carefully restored it and for my part as go-between he presented me with this photograph of the refurbished work.

In reading back through my father's diaries I found his personal record of John S. Martin's death and subsequent funeral.

**Wednesday, May 13th, 1931** (T.B. Barrett's Diary entry) - Picked Dad (W.H. Barrett, Master of Erie Lodge, A.F. & A.M. #149.) up and drove him over to the Martin's this afternoon. Jack died this morning about 9 o'clock.

**Friday, May 15th, 1931** - I drove over to Dad's. He was very busy making arrangements for Jack Martin's funeral tomorrow, and wanted me to drive him around.

**Saturday, May 16th, 1931** - As expected there were throngs of Masons (at the Lodge Rooms) from all over, but only the officers and Grand Lodge Officers went to the house. Dad did not come down as he had a lot of Grand Lodge Officers at his house for dinner and the Grand Master told him it was not necessary for him to go to the Lodge. McGaw MacDonald opened up.

Premier Henry and his cabinet and a large number of friends, besides Lodge Officers, were at the (Martin) house. Canon Cody and Bishop Williams were there and the Bishop took part in the Masonic service. From there we went to the church, around the hill and down Main St. The Officers of Erie Lodge walked in procession with the rest of the Masons from the Lodge to the Anglican Church.

Only a small percentage of the crowd could get inside . . . The rest of us waited outside until the service was over . . . It had stopped raining before we got to the cemetery. There, another mass of people was waiting. Captain Robinson and Jack Fenton were posted there to keep the people outside the gates until after the procession entered. It got very black as we were forming up again in the cemetery and just as the bearers were walking from the hearse to the grave the rain came down by the bucketful and continued while the service was in progress. A good many top hats and frock coats got a good soaking for the rain fell more on the great men who were clustered around the grave than it did on the rest of us, who sought shelter under the trees.

It helped to abbreviate the ceremony and very shortly the largest funeral service that I suppose ever assembled near here, was dispersed.

Jack Martin was known and respected, even loved from one end of Ontario to the other, by high and low alike and it would be hard to say that the crowd was not drawn as much out of respect as curiosity.

His popularity was easily accounted for as he was so friendly, and so interested in everybody, but that didn't account for his great success, which must have been due to some remarkable qualities not so apparent and hard to define.

It seems tragic that he should pass out at the age of fifty-five; but he lived a large life while he was here.

Review #2

**JOHN STRICKLER MARTIN**  
**Our 33rd Grand Master**

by W.Bro. Nelson King FPS

What can I say about a paper written by the Dean of the Past Masters and former Editor of the Proceedings of the Heritage Lodge No. 730 G.R.C. We are thankful to R.W.Bro. Pos for completely detailing the life of John Strickler Martin our 33rd Grand Master.

From this paper we deduce that Most Worshipful Brother John Strickler Martin was a most remarkable man, educator, farmer, politician and Mason. A man who became synonymous with poultry breeding, a man who they would call the American Wyandotte King. A man who was respected as a politician and a Grand Master. A Grand Master who fathered the idea of the all-Canadian Conference of Grand Masters. A Conference which would eventually bring all nine Grand Lodges of Canada together in order that they could discuss common problems and ideas. A man who accomplished so much in such a short time, a man who died at such a young age (55 years). A man and a Mason who we should be proud to call our 33rd Grand Master.

Sincerely and fraternally, Nelson King



## AUTHOR'S REBUTTAL

I sincerely thank R.W. Bro. Nelson King and W. Bro. Harry Barrett for their kind words, but more especially for their willingness to review my paper. I apologize for not presenting the complete paper which they have reviewed, but anyone reading their reviews in the published Proceedings will have had the opportunity to read the original paper in its entirety.

As the new Editor of the Journal of Masonic Research and Letters of the Philalethes Society, Brother King, along with his many other commitments will be a very busy person, and I thank him for his time and effort in accepting this assignment. Many Masons have commented favourably, not only on the quality of papers published in the Philalethes, but also on the format and quality of paper in the published Journal.

I was especially pleased that W. Bro. Harry Barrett accepted the task to review my paper even though it came at a time when he was very much involved with his own wedding plans. Since we both graduated from the University of Guelph and have shared several College Reunions, I thought he might enjoy the references in the paper that deal with the political intrigue associated with the Provincial Government and the Ontario Agricultural College. But perhaps of even greater interest would be the exploits of the subject of this paper in Bro. Barrett's home town, where he has so many fond memories of his own.

Perhaps we might persuade Bro. Barrett, who is a renowned Historian in his own right, to prepare a paper on the Barrett dynasty in Erie Lodge, since more than five generations of Barretts have contributed to the history of Freemasonry in Port Dover.

## BATTERIES NOT INCLUDED

by R.W.Bro. Cerwyn Davies

10th Annual Heritage Lodge Banquet  
January 31, 1995  
York Masonic Temple, Toronto Ont.

I knew from the moment that I first saw the advertisement that this was something I really wanted. I mean, for years I had seen people walking, or running with this little box tied to their waist with a cord reaching up to their ears. Yes, I wanted a "walkman!!"

So off I went, "ad" in hand to the store, and bought my brand new little transistor set. I was so excited, I felt so "with it". There it was in its little colourful cardboard box, just waiting for me to enjoy it!

Taking it out very carefully, admiring its sleek lines, its fancy little buttons, the illuminated dial, I knew in my heart that all my life I had waited for this moment. I plugged the earphone into -- where else of course -- my ear, and prepared for the great moment. Then, with the utmost delicacy, I pressed the "on" button and nothing. No sound, not even a hiss. Oh the disappointment!! Here was my "walkman" -- brand new -- and not working.

Now I am a great believer in the philosophy, that "if first you don't succeed -- try reading the instructions!!

So I grabbed hold of the container. Have you ever noticed, that if the instructions are written on one side in English and on the other side of the box in French, it's Murphy's Law, that you turn to the French side of the box first!!

Turning to the English, there it was in small, but clear print:

*"batteries not included"*

**BATTERIES NOT INCLUDED!!!!**

Do you realize what the manufacturer was saying? We can supply you with the sturdiest, sleekest, most colourful radio set -- but you have to supply the power to make it work!!!!

Mary Jane was single and lived all by herself except for her ginger tomat, which in order to keep him at home at nights she had him neutered! One day she was cleaning out the attic when she came across an old tarnished kerosene lamp, which she took downstairs and began to shine. No sooner did she begin to rub than a genie appeared, granting her three wishes. Well, she said, "I would like to be young and beautiful, and I would like my tomat to be turned into a handsome

prince". No sooner said than done. Here she was -- a beautiful and young maiden, and standing in front of her was a handsome ginger-haired young prince. In no time at all she was in his arms! Enjoying herself as she had never done before, the handsome young prince whispered in her ear: "Aren't you sorry now that you had me fixed?!"

My hope is that the Worshipful Master of Heritage Lodge will not be sorry that he fixed it so that I would be your speaker tonight!!

Question?

Why does Masonry work for some, whilst it does not for others?

Why are there within the membership of our fraternity those who come out to lodge and those who do not?

The dues are the same!

The ritual is the same!

The fellowship is the same!

I THINK THAT I MAY HAVE THE ANSWER!

The Custodian of the Work may see to it that the Grand Lodge of Canada in the Province of Ontario will have the very best ritual possible for Masons anywhere in the world. Temple corporations may see to it that local lodges have the very best places in which to meet.

The **Friend to Friend** program is a fabulous tool by which to introduce Masonry to the uninitiated. It is very gratifying, -- and of course, I speak as one of the STARS of the film -- that a number of people have already responded to this program . . . HOWEVER having presented Masonry in its most advantageous, most colourful, most meaningful aspect, we have to say to any and all prospective members.

**BATTERIES NOT INCLUDED!!!!**

Grand Lodge, the local lodge can supply everything - everything that is except the power and ability to make it work.

**WE HAVE TO SUPPLY THE BATTERIES**

In the past few years I have had the pleasure of visiting many districts and lodges, and I find, (which incidentally does not demand a very high I.Q.) that some lodges seem far more alive than others.

**QUESTION - WHY?**

They've got better batteries.

As a part of my preparation for this speech this evening, I visited many stores (well actually two), in order to discover what kind of batteries are being offered on the market today, and after some very hefty research, I discovered that the top three selling batteries on the market are:

**ENERGIZER ..... EVER READY ..... DURACELL**

**GENTLEMEN, THEREIN LIES THE SECRET OF LIFE**, and also of Masonry.

My thesis this evening is that whatever situation we find ourselves

in life, the onus is on us to make it work. The power to make it work comes from within us. Tonight I want to zero in on the Masonic facet of our lives. Let's start with the "application" from a prospective candidate. Now, of course if we are doing our jobs properly, we go to the applicant's home to meet both he and his family -- armed with the best tool any investigating team can have -- the "Friend to Friend" video.

Please understand that I say that quite apart from the fact that my profile appears on the screen. If you have not seen me, though you've seen the video a few times, try blinking during some other part next time you view it.

Gentlemen, it is an excellent tool, but even when we have given the introduction of Masonry our best shot . . . even after we have packaged it in a most attractive, colourful form . . . we have to realize and also acknowledge to the applicant that *"Batteries are not Included"*.

#### MASONRY WORKS. WE DO NOT HAVE TO PROVE THAT

But I can only affirm that it works for me, as indeed you can only affirm that it works for you. I cannot however say to the applicant, "It will work for you" because the resource, the power, the incentive to make it work comes from within.

#### MOTIVATION - ENERGIZER

How do we become energized?

What motivates us to get up in the morning?

I am sure that most of us in the room have had those days when we could have thrown the old alarm clock out the window when it rocked us out of our sleep! Sure there are days when we just do not want to get up -- and of course there are days when we should not have gotten up!!! No energy. We knew that we had places to go, we just did not want to go there. We knew that we had things to do, we just did not want to do them. No motivation . . . nothing to get the Adrenalin going. We've all had those days . . . could have stayed in bed all day . . . but I will bet my ever-declining looney that that was not the day for you when: you had your first date, bought your first car, got married . . . well maybe that's a day you should have stayed in bed!! No problem in getting up on the day the boss is going to discuss your raise with you.

Purpose, goal, motivation, all these are energizing factors in our lives. We call it excitement! That which enables us to go out there and grab the moment.

A widowed lady was playing bridge in a retirement home with three other ladies when this new resident walked in. The widow waved to him and said "You're new here aren't you?"

"He replied, "Yes, as a matter of fact I just moved in"



"That's nice, where did you come from?"

He replied, "Oh, I was just released from San Quentin Prison!"

One of the ladies asked "What were you in for?"

To what he replied "Well I murdered my wife".

The little lady suddenly perked up and with a glint in her eye she said "Oh, you're not married then!!"

Opportunities present motivation . . . Motivation presents energy. We are energized by purpose and goals. Does the philosophy of Craft Masonry energize us in this way? To use the vernacular: Does Freemasonry turn us on??

Belief, then is an energizing factor in our lives. But so also is . . . BELONGING!! This is the energy we draw from community. Solidarity. There's energy in belonging, to a group. We are social animals.

I was brought up in a era of the open fireplace. Ah, the cosiness and comfort of an open hearth with a grateful of anthracite coal, Welsh of course, each lump being energized by the other to its glowing capacity. Every now and then, a lump would dislodge itself and fall on the hearth, and there in isolation the glow would begin to diminish, and in no time at all the glow would be gone and all that was left would be a smouldering piece of coal. Then with the tongs, I would lift the piece of coal back to the grate, and once again it would begin to glow. The capacity to glow was there all the time, but there was nothing to energize it!!

How many times have you come home from work on lodge night, tired and stressed out, and oh it was so tempting to DISLODGE yourself! You did not feel like it, but somehow you went, and there amongst the brethren you felt a new energy . . . and you went home a new man!! It is absolutely miraculous what can sometime happen when two or three are gathered together.

Some years ago there was a terrible drought in one of the Mid-West States of America. Indeed so bad had it became that the pastor of the local Baptist Church called his elders for prayer. Theirs was just a small congregation, but in no time at all the entire membership was meeting in an around-the-clock prayer circle. They began praying on Monday night, and nothing happened. The continued on Tuesday and again nothing happened. By Wednesday someone noticed a single cloud in the sky, Then two, and before the day was done, the entire sky was covered with heavy rain clouds. At first there were just a few drops, but then it seemed that the entire heavens had opened their sluice gates, and down came the rain in torrents. Roads were covered, basements were flooded. Still the floods rose. The little church itself began to fill with water, and the little congregation moved to the second floor . . . but the flood rose again, and they found themselves on the roof of the church.

There, soaked to the skin, they heard the pastor mumble to himself, "not bad for a little church like ours, not bad at all".

No telling what energy can come from community!!!

### EVER READY

I am sure that you have noticed the people who are always ready to participate in the life and work of our lodges. Yes, of course, those who are energized. Those who are not, are simply "Never Ready".

"Would you do a piece of work for us in our next degree?"

"Oh, I don't feel up to it."

What he is actually saying is: I am not sufficiently "charged" and therefore not "ever ready"

However in every local lodge there are those whose battery is always energized, and are "ever ready" when called upon. Master Masons in every sense of the term, and worthy of the designation!! Therein lies the difference between belonging to Freemasonry and being a Freemason. And let's face it, we have far more BELONGING to the Craft, than we have practised the craft of Freemasonry.

Back in the old stagecoach days, a passenger could purchase three kinds of tickets for the journey. First class meant that you could have a seat, and no matter what happened on the journey you would not have to vacate your seat. Second class meant that you also could have a seat and you too could remain seated -- until there was a problem, if the coach got stuck in the mud, or a wheel broke, you would be expected to leave your seat and stand to one side until the problem was resolved. Third class ticket holders however, would also have a seat, but if there was a problem, not only would you have to get out, but also to push or fix the wheel.

Brethren, one of the problems with Masonry today is that too many people think that they have first class tickets. When there's a problem, they do not move!! Others think that they have a second class ticket, and when the going gets rough, they just stand to one side and watch, and when it is all resolved, they jump back on board again. Then, and thank the Great Architect for this kind . . . there are the third class ticket holders - the ones, who when the call goes out for help, they are there!! EVER READY to do that little extra. There's always the little extra.

The story is told of a circus athlete who dazzled the crowd by displaying astonishing feats of physical strength. His act would conclude with a simple, but impressive demonstration of strength as he squeezed an orange dry. After completing his task, he would challenge anyone in the audience to produce just one more drop of juice from the poor battered fruit. On one occasion, a little whisper of a man stepped forward to accept the challenge. The crowd snickered when they saw how puny he was. Bracing himself, he took the orange in his hand.

Every eye was on him, the atmosphere was electric. He began to squeeze. A moment or two elapsed, and then, to everyone's amazement, a drop of juice fell to the floor. As the cheers subsided, he was asked to account for his great demonstration of strength, to which he replied, "Nothing to it, I happen to be the treasurer of the local Presbyterian Church, I am quite used to squeezing out an extra drop."

It's that little extra which some members are willing to do that accounts for the success of many of our lodges!!

### DURACELL

Don't you just love those TV commercials for the Duracell batteries, where those four-legged creatures come out of the swamp, grinning from ear to ear!! They look as if they are going to take over the world, they look so full of purpose, however a little further on they run out of energy, keel over, and are left by the wayside. And then comes along this little fellow, sporting a Duracell battery, who passes them all, and then you look to the road ahead, he is still going strong!!

A man is not measured by his ability to line up at the starter's gate, but his capacity to cross the finishing line!!

How often have we sat in lodge on the night when a bright young candidate was initiated, we all said "one day he'll make an excellent ritualist." When he returned for his third degree, you can just see the pride in his eyes as he is adorned with the Master Mason's apron. However, somewhere down the road, he becomes disillusioned, his batteries seem to run down . . . He had the energy to begin, he had the Ever Ready to continue, but he did not have the Duracell to finish!!

Did you ever hear of Bob Ireland? Well he is worthy of remembrance. On November 6th, 1986, he was one of the 9,413 people to run the New York City Marathon. Bob Ireland finished last!! BUT . . . he had run the entire race on his hands and arms (his legs and feet were blown off during the Vietnam War). The record shows that he took the longest time in the history of the marathon to finish the course: 4 days, 2 hours, 40 minutes and 2 seconds!! As he crossed the finish line, he made this statement, "success is based not on where you start, but where you finish"!

Many of us give in, give up and give over far too easily!! Often, if things do not go our way, we pout, we accuse, we belittle, and finally we take our ball and go home!!

I have been in Masonry long enough to realize, and to acknowledge that many a Past Master is far better at criticizing than at encouraging!!

There's nothing that will cause battery run down like continual criticism!

We are living in a changing world. Society as we know it is breaking down. We are breeding a generation of future hermits!! We are fast reaching the stage where we can retreat to our proverbial desert

islands, and live a full life. All we need is a computer. We can work without going to the store, we can take care of our finances without going to the bank, we can participate in a service of worship without going to church.

How far down the road are we before we are able to sit down at our computers, call up six master masons, and perform a degree, without even leaving home. I would hazard a guess that some of you "computer types" already have the capacity to do that now . . . I only hope that you will never have the inclination!!

Gentlemen, we often hear of the good old days of Masonry. Have they gone? Not if I can help it. I feel a renewal . . . a revitalization within Masonry. In the entire 29 years that I have been in the Craft I have never seen larger groups of Masons at Installations as I have this year. I believe that tonight I am speaking to an audience whose masonic batteries are far from corroded . . . far from being run down.

What about the future? During this past year we have heard our Grand Master (Most Wor. Bro. C. Edwin Drew) speak of "our children's children." I have a dream for them. I have a hope for them!! When our "children's children" become Masons, my hope and my dream for them is that they will be able to look back at our day, and see them as "the good old days of Masonry"!!

This however can only be achieved if all of us recognize that the realization of this dream and this hope, rests squarely on us -- the Masons of today.

*To this end, Gentlemen,*

**CHARGE YOUR BATTERIES!!!!**



## **FREEMASONRY AND THE WELLAND CANALS**

by Bro. Peter Brian Glass  
Brampton Masonic Temple  
Brampton, Ontario  
March 28, 1995

This paper has been prompted by several powerful influences in my life. Growing up as a boy in Niagara at St. Catharines, the Four Welland Canals were a constant reminder to me of distant countries and of bygone days. On Saturdays my brother and I were taught piano and painting respectively by the local church organist, portrait oil painter and bohemian, Prynce Nesbitt, who was at that time the only local authority on the now well-documented histories of the various Canals. He often talked us about the building of the early Canals and their importance to the growth of Canada.

The many ships which passed through the Canals sometimes had on board cousins of mine from Europe as young officers whom we entertained in our family home as their vessels inched their way through the constrictions which the narrow Locks presented to ocean going vessels. At the time, to an impressionable young fellow living perhaps too close to the American border, or "Over the River" as we still say in Niagara, these visits by British cousins was a reminder of culturally further and richer fields than Ontario in the 1950's.

On a more sinister level, although the Canals have given much pleasure to many over the years, the force of their dammed-up waters has always been dangerous. Swimming, fishing or even simple ship-watching have been fatal.

My first encounter with . . . *"the silver cord being snapped and the golden bowl being broken, with the pitcher being shattered at the spring, the dusty pulley falling into the well, the dust returning to the earth, and the life breath returning to God who gave it"*. . . was the death by drowning of a classmate in Grade Nine, Richard Kluack. He and some pals played hooky on a hot Friday afternoon in June and Richard was swept beneath the treacherous currents of the Weirs beneath the massive Thorold Locks. His funeral was the first which I attended and I can still recall the shock and chill which his death had upon me at the time.

There have been fatal construction accidents on all the Canals. It was the stuff of local legend that some construction workers had been

trapped and entombed in the pouring of the concrete of the Fourth Canal in the Twenties and it is a historical fact that eight men were killed when a travelling crane for pouring concrete collapsed in 1925.

The most commanding and demanding impression which I recall of the early Canal Locks, many of them with Prynce Nesbitt's encouragement, and sadly many now obliterated by urban expansion and our great illusion of implacable progress, was of the locks' massive, well-cut Queenston limestone blocks.

The sense of masterful craftsmanship, strength and well-defined purpose which these ashlar's evidenced prompted me in part to subsequently pursue the vocation of Architect at the University of Toronto. The square, the skirret, the level, the plumb line, all manifest tools in the crafting of the huge squared and true blocks which formed the locks of the First Three Canals, constructed between 1825 and 1889, became familiar to me as I subsequently became an apprentice operative stone mason during the building of a monastery in Scotland in the 1980's and, of course, with the fulfilment of my life-long wish to be Raised as a Master Mason here in Ontario.

In all this I ask the reader's indulgence by way of explaining my personal identification with the Four Canals.

## THE FOUR WELLAND CANALS AND MASONRY

I quote from *THE WELLAND CANALS, THE GROWTH OF MR. MERRITT'S DITCH* (1988) by Roberta M. Styran and Robert R. Taylor: *"The Welland Canal (1824-29) was initiated by local business men to stimulate local and regional trade. By the 1840's the Canal's importance to the economy of British North America was recognized by government takeover of the privately owned Welland Canal Company in order to finance the urgently needed rebuilding. The locks and channels were enlarged (Second Canal, 1842-45) to accommodate the increasing size of ships. Following Confederation (1867) and the opening of the Canadian West, the waterway was seen as a vital link in a crucial artery of North American Trade, and was once again rebuilt and enlarged (Third Canal, 1874-87). By 1913 the ever larger ships from around the world necessitated yet another reconstruction (Fourth canal, 1913-32). These are the bare facts. The history of the Welland canal is actually a saga of men, money, machinery, misery, and daring flights of technological imagination."*

When I first approached Bob Throop and Wallace MacLeod regarding this paper, I imagined that there would be a tendency for Freemasonry to have shaped the building of the Four Canals. This is no longer my belief.

Rather, the creation of the various Welland Canals aided, influenced

and in no small measure determined the growth of our Craft on the Niagara Peninsula. In the course of my researches, a disputable and contentious issue has arisen.

### WAS WILLIAM HAMILTON MERRITT A FREEMASON?

William Hamilton Merritt (1793-1862) is commonly acknowledged as the prime force behind the conception, funding and building of the First Welland Canal. He was the eldest son of Thomas Merritt (1759-1842), who was the First Master of St. George's Lodge of St. Catharines in 1816. This Lodge was known as No. 27 before the Amalgamation of 1855, and is still quite active, numbered No. 15, G.R.C. The elder Merritt was Colonel of Cavalry of the Queen's Rangers, a United Empire Loyalist and one of the famous Butler's Rangers. He was born in New York and moved the family to Upper Canada during the American rebellion. Thomas Merritt was eventually to become the Sheriff of Lincoln County. He is believed to have belonged to the Military Lodge with Travelling Warrant stationed in Newark or Niagara-on-the-Lake. John Ross Robertson, in his *HISTORY OF FREEMASONRY IN CANADA* states: *"Nothing is known of the work of (St. George's) Lodge until some years after the reorganization under R.W.Bro. Simon McGillivray. It was frequently represented at the meetings of the Niagara Grand Lodge and seems to have paid its dues regularly. Further to that nothing is known."*

Bro. Brian Clement, the present Secretary of St. George's No. 15 G.R.C., has informed me that the Lodge's records for the period of time during which the first two canals were built, that is, during the time most likely that William Hamilton Merritt would have been initiated, are missing. Some say that they were destroyed by fire. The Mittleberger building (still standing) near the corner of St. Paul Street and Ontario Street in St. Catharines, which was formerly the Masonic Temple, did have serious fires in 1858-1860.

A reading of W.H. Merritt's biography, written by his son Jebediah Pendergast Merritt, would suggest that W.H. Merritt had uncommonly good social connections and influence for a man who on the surface would seem to be from the backwoods of colonial Upper Canada.

At the tender age of 15 he travelled from Niagara to Quebec City where his father's introductions allowed him to visit the Officers' Mess of the Citadel, one of the truly Grand Spaces of Canadian History and Military Architecture. He then travelled on his uncle's sailing ship out of Halifax bound for the Caribbean with a cargo of timber. There was a bad storm off Cape Hatteras and the ship foundered. Merritt and his uncle were miraculously saved and subsequently he made his way back to Niagara in comfort and style through the intercession of his father's friends. Perhaps these American friends were members of the Craft.

Later in Merritt's life he visited London, England on a number of occasions to solicit funds for the Canals and managed to secure interviews with Members of Parliament at Westminster and the Editor of the Times. The latter allowed him five minutes to dilate upon the necessity of building a canal in such a far-off, desolate place as the Niagara Peninsula. Merritt produced a map of the Great Lakes and indicated the strategic shipping connection between Lake Ontario, Lake Erie and the remaining Great Lakes and subsequently beyond to the West of Canada. Needless to say, from that time forward, British support for the financing of the Canals was assured.

In later life, Merritt recounted that the idea for the Canals came to him whilst as a young officer during the War of 1812 he was in charge of patrolling the stretch of the Niagara River between Chippewa and Queenston. At that time this was the route of a stupendous portage for the movement of goods around the Niagara Falls. When we consider the sheer brilliance of this insight by Merritt, we might claim the serendipitous effect of the G.A.O.T.U., especially during the times of strife and conflict which all wars indemnify.

I personally harbour doubts as to Merritt's membership in our Craft. He ruthlessly pursued financial gain to the extent that his business dealings were several times investigated by the Government of the day and criticized for gross irregularities. He would on occasion not pay his Irish Navvies, the men who were actually digging the Canals, and they would down-tools in response. Merritt would then sail down to Montreal, hire another boatload of immigrant labourers and fire the unpaid workers. In some instances, my communications with Senior Brethren in Niagara during the course of researching this paper have indicated their doubts as to Merritt's Masonic Providence. Notwithstanding, Merritt's drive, determination and sheer tenacity were the forces which powered the completion of the First Canal.

### AMERICAN MASONIC INFLUENCES ON THE EARLY WELLAND CANALS

However, two of Merritt's strongest inspirations, three, if one were to count his father, are authentically documented as Freemasons.

One of Merritt's original investors, J.Barentse Yates, belonged to Holland Lodge No. 8, New York, A.&F.M. One of the most prestigious and beautiful residential streets in St. Catharines, Yates Street, said to be named for Bro. Yates, overlooks the original fork of the Twelve Mile Creek and Dyck's or Pelham Creek, the original watercourse of the first two Canals. This beautiful valley is now the bed of the 406 Expressway linking Fort Erie and the New York Thruway with the Queen Elizabeth Way, certainly a major canal of our times.

DeWitt Clinton, the instigator of the Erie Canal through upstate



New York, was Raised in the same Holland Lodge No. 8 on September 3rd, 1790. He was the nephew of George Clinton, Master Mason, Governor of New York in 1790.

As early as 1809, DeWitt Clinton had been appointed one of seven commissioners to examine and survey a route for a canal between the Hudson to the Great Lakes. He was sent by the New York State Legislature to U.S. Congress in 1812 (at the time of the War) to urge adoption of the project. In 1815 he petitioned the State Legislature for the immediate building of the Erie and Champlain Canals and the motion was carried in 1817. He was elected Governor of New York State in 1817, again in 1819 and held that office until his death on February 11, 1828. It was during this last term that the Morgan Incident took place.

On October 1825 the Erie Canal was opened with great ceremony and Dewitt Clinton was carried on a barge in a triumphal flotilla from Buffalo at Lake Erie through the State to New York City. The party members undoubtedly had quite a celebration along the way and one cannot help thinking of it as an early nineteenth century combination of the last days of Expo'67 in Montreal, Cleopatra and Mark Anthony on the Nile, all mixed in with the rigors and vigours of the frontier life of the times.

### **HOW DID UPPER CANADIANS OF THE TIME REACT TO THE ERIE CANAL?**

We can safely say that they didn't very much like the idea of having to send their agricultural produce through the State of New York nor receive their machinery, supplies and suchlike in the same manner. It obviously became much easier for those Canadians living above the Niagara Falls to freight through Buffalo than through Montreal.

In military terms, West Canada was isolated to an even greater degree from the Royal British Army Garrisons at Kingston, Montreal, Quebec City and Halifax. Moreover, the Erie Canal allowed a huge influx of new American immigrants through New York City via Buffalo into the Ohio Valley and on towards the Midwest of the Continent. Surely at the time these events must have been perceived as ominous for the survival of the British Crown in Canada, both here in Upper Canada, in Quebec and Montreal in Lower Canada and in Halifax and Westminster, England.

### **HOW HAS THE CRAFT BEEN ASSOCIATED WITH THE CANALS OVER THE LAST 150 YEARS?**

The most striking Masonic Canal Builder whom I have discovered was the Grand Master between 1896-1897, the M.W. the Hon. William

Gibson. His archival photograph in full Grand Master regalia shows a physically powerful, distinguished and determined Craftsman, operative and speculative.

He was born in Peterhead, Scotland on August 7th, 1849 and died in Beamsville on May 4th, 1914. He was a civil engineer, quarrier and contractor. He worked on the St. Clair tunnel, the Third Welland Canal and the Victoria Bridge in Montreal. He was elected Member of Parliament for Lincoln, Niagara in 1891 and was Liberal Whip in 1900. His home in Beamsville is now Great Lakes Christian College. He was affiliated with Ivy Lodge in 1879, and was Master in 1881. He was D.D.G.M. in 1883-84. He was Past Grand First Principal, Supreme Grand Master of the Great Priory and 33rd Degree, Scottish Rite. William Gibson's life offers rich fields for Masonic research and a possible future paper for The Heritage Lodge by the speaker or any like-motivated Brother.

Over the last one hundred and seventy years a number of Lodges have been established and flourished besides the routes of the Four Canals. We have spoken of St. George's No. 15 in St. Catharines of which the elder Merritt was First Master.

Merritt Lodge No. 168 G.R.C. of Welland was constituted on 12th of November 1864. This Lodge is said to be named after William Hamilton Merritt, so perhaps he was indeed a member of our Craft. Several weeks later on December 27th, 1864, McNab Lodge, No. 169, Sister Lodge to Merritt Lodge, was constituted in Port Colborne.

At that time Port Colborne was a thriving lakeshore community of 1,500 people, exceeded in population in Niagara only by Thorold and St. Catharines, the latter having a population of 1,800. Given that brethren from Welland and Port Colborne had to travel by buggy to St. Catharines to attend St. George's Lodge No. 15, the creation of Merritt No. 168 and McNab No. 169 was a natural evolution. It is significant that both Lodges were on the Welland Canal at major junctions. Of the original nine petitioners for McNab, one was a master mariner, one was a tug owner and two in professions related to the transportation industry. McNab Lodge is proud to have been Mother Lodge to so many mariners over the years. Captains, engineers, crews and individuals servicing their craft easily comprise one quarter of their membership. The lodge anticipates "Marine Night" each spring as an opportunity to bid "God Speed and Bon Voyage" to their fellow Craftsmen until they meet again in the autumn when the Lakes freeze-up.

Seymour Lodge, No. 227 G.R.C. was established in 1872 in Port Dalhousie (now in St. Catharines) at the time of the building of the Canals. Seymour Lodge was at the northern terminus of the early Canals and traditionally has had a significant membership connected with the workings of the Canals. Perhaps some of the most splendid

examples of the early remaining stoneworks of the first two Canals are in Port Dalhousie, at the entrance to Lake Ontario and opposite the viewing stands for Henley rowing course on the east bank of the Twelve Mile Creek.

"Port", as it is called locally, has in the natural evolution of things become a pleasant tourist venue much akin to Niagara-on-the-Lake and is a picturesque place to visit whilst Brethren are touring our wine growing peninsula and viewing the stone masonry of the early Canals.

## CONCLUSION

I share with you tonight the insights which this Masonic Research paper have given me. The end result for me of this most interesting process has been the discovery of the vast and intricate network of scholarly interest and fraternal kindness that is The Heritage Lodge.

My rather romantic early notions of the origins of the immense stoneworks of the first Canals have been dispelled. However, in their place I now comprehend the powerful moral, socializing and structuring force which our Craft has been in Niagara over the course of the last two hundred years.

In the process of preparing this paper I met a number of like-minded individuals in The Heritage and Masonic communities whom I thank for their help and encouragement.

Specifically, John Bertniak and Lynn Prunskus of the Special Collections Library at Brock University in St. Catharines. Brock has a superb Masonic collection of 1,000 plus volumes. Bro. Bob Throop has told me that The Heritage Lodge may publish the bibliography of this collection, an idea given me by Bro. Dr. Charles A. Sankey. The Toronto Masonic Research Society have taken it upon themselves to distill the 77 pages of computer print-out which John Bertniak generated for me from the Brock Masonic Collection into a somewhat more easily digestible document for the Brethren of The Heritage Lodge. Bro. Nelson King suggested that this may be connected to the emerging Grand Lodge Library bibliography in Hamilton. In any event, there is a cornucopia of good Masonic reading material available at Brock University for motivated Brethren.

Bro. Dr. Sankey has told me that the Masonic Collection at Brock University began with the gift of a superb leather-bound set of Coil's Masonic Encyclopedia and three handsome similarly bound volumes of Gould's HISTORY OF FREEMASONRY" by Canon Philip A. Sawyer in November 1976. A host of generous Brethren have added to the collection over the years. At a personally dark and troubling moment, Professor Wallace McLeod gave me encouragement, a joke or two and the grit to carry on. The Grand Secretaries of the Grand Lodges of Ontario and New York have provided valuable historical information as

did the Secretaries of St. George's and McNab Lodges.

Finally, I thank Dr. Sankey and quote from one of his speeches which he gave when he was Niagara No. 1 D.D.G.M. over a quarter of a century ago in a series of visitation addresses known as MASONIC THINGS TO LIVE BY: *"And so my Brethren tonight as a Masonic thing to live by I give you ashlar work. By it, making love visible (work is love made visible) you can extend your life in Space and Time. By it you can realize in yourself something of the beauty, the harmony and majesty of the cosmos. By it, with God's help and your own endeavours, you can alter the Universe."*



Review #1

**FREEMASONRY AND  
THE WELLAND CANALS**

by W.Bro. John F. Sutherland

I can empathize with Bro. Glass' intentions regarding this paper. With the memories of the canal from his childhood, it is only natural to blend those with the interests of his adult life, being Architecture and Freemasonry.

Even though the main character of this paper, William Hamilton Merritt, may not have been a Freemason, Bro. Glass did find that some of the other movers and shakers concerning the canals, were indeed Masons from Ontario and New York State.

To totally convince us that Mr. Merritt was not a Mason one avenue of research is still open. The Grand Lodge Proceedings of 1863, has the deaths of 1862 listed, but does not have any such name listed. If he was a Mason, being such an important individual, it would seem improbable that his death would be overlooked.

As for the Masons in this article, a bit more Masonic information would have been helpful. The canal was obviously a major factor in the population growth of the region. With that growth would come a number of new Craft Lodges. I am sure many Charter Members of these new Lodges were directly involved with the canals.

Review #2  
**FREEMASONRY AND  
THE WELLAND CANALS**  
by W.Bro. Harry S. Greavette

For the past 30 years I have had more than a passing interest in the Canals and Freemasonry, being a resident of that area. My home overlooks the canal and a few years ago I built a veranda so that I could watch the boats go by, even though I have not found the time to do that.

I look on Bro. Glass's work not as an historical paper of dates and indisputable facts, but rather as a reflections of a man who was raised in Niagara and who through his connection with Freemasonry has considered the possible interaction of a significant historical event with a fraternity that was becoming increasingly popular.

In his paper Bro. Glass describes a very interesting era. Travel at the time the early canals were planned and built was indeed difficult. The need to move increasing volumes of cargo was a prime concern and defense of the Niagara frontier was also seen as critical to the British cause. The Americans with whom the colony had been recently at war, were well on their way to completing an inland transportation and supply system called the Erie Canal. The time was right for the construction of a water system that would bypass the falls at Niagara.

At that time in Niagara a significant number of lodges under various charters and owing allegiance to one of several jurisdictions flourished for a short time and often quietly disappeared without trace. It may be fairly assumed that of the skilled and professional tradesmen assembled for work on the canal a number would have brought their Craft membership with them. Thus Bro. Glass correctly speculates that while our Craft may not have directly shaped the building of the canal, it was a significant social force that in some measure likely profited from this major engineering endeavour and even the traumatic effect of the Morgan incident on both sides of the river only forced its development underground

I might argue that while Bro. Glass' comments on William Hamilton Merritt's suitability as a member of the Craft may be accurate in a perfect world we do not have the luxury of living in such a place. Merritt was a businessman with a job to do. A job that he passionately believed in. We may not and cannot condone his particular behaviour, however we cannot speculate that his actions would have forced him to keep himself out of the Craft. A man killed in battle by a renowned

soldier is dead by his hand.

I compliment Bro. Glass on his positive comment as regard to the Masonic section of the special collection section of the Library at Brock University. John Burtniac the curator of the collection has done an outstanding job of developing this resource. During my years as District Historian of Niagara "A" I encouraged many brethren to donate their Masonic materials to Brock. Our initial catalogue of the collection was a computer printout and I am pleased that the production of a proper catalogue is being considered.

In Niagara our connection with the canals continues. In my own lodge, Perfection No. 616, we have four captains and two seamen as members. We look forward to the months of January and February when they tie their ships to the wall and come and spend some time with us in Lodge. At our meeting last month, four returned to Lodge after a summer and fall of travelling through the last of the four Welland canals. So the connection continues.

## **FREEMASONRY IN THE UNITED COUNTIES OF STORMONT, DUNDAS AND GLENGARRY**

By R.W.Bro. Leonard M. Fourney  
Lancaster Masonic Lodge No. 207  
Lancaster, Ontario  
June 3, 1995

### **INTRODUCTION**

Our major interest, for the purposes of this paper, is Masonry in the Three United Counties, but first, some background on the early development of the Craft in general.

In his two-volume History, published in 1900, John Ross Robertson, Grand Master, 1891, claims that Masonry, as we know it today, sprang from the Colleges of Architects of Rome founded by Numa Pompeillus in 700 B.C. Successors to that organization, migrating to Britain with the Roman Armies about 55 B.C., planted seeds which blossomed into early Guilds. About 1060 A.D. these Guilds became the advance guard of the operative Guilds and the forerunners of present-day Craft Lodges.

### **FREEMASONRY IN UPPER AND LOWER CANADA**

It has been claimed by some researchers that the first Masonic Lodge on what is now Canadian soil, came to Lower Canada with Regiments of the French Army. Emmanuel Rebold, M.D., in his GENERAL HISTORY OF FREEMASONRY, published in Paris, in 1851, claimed that such a Lodge met in Quebec from 1721 until 1748 under the name of Les Franc-Macons Regeneres and held its charter from the Lodge "L'Amitie et Fraternite in Dunkirk. However, it is stated in Whence Come We? that whatever reliance may be placed on such claims, at least it is clear that French Masonry was not directly responsible for the development of the Craft in this Country.

Masonic Historian John Ross Robertson also denies this early French influence. In his HISTORY OF FREEMASONRY IN CANADA, published in 1900, he said that such a claim is "Travelling on uncertain ground" and "Outside of the proof line". John Ross Robertson relates the following:



"A Register Book of Grand Lodge, England, 1737, states that Captain Robert Comins or Cumins was appointed P.G.M. for Cape Breton and Louisburg. However, there is no documentary evidence in existence which affords the slightest proof of the exercise of Masonic authority in that Province prior to 1749 and there is no trace or record of a Captain Robert Comins whose name cannot be found in any Naval history nor in any account of the war operations which preceded the capture of Quebec (in 1759)."

### FIRST RECORDED LODGE IN CORNWALL

It is reported in *WHENCE COME WE?* that the Provincial Grand Lodge of Quebec (Moderns), formed almost immediately after the Battle of The Plains of Abraham in 1759, warranted a number of Lodges during its thirty-three years of existence. One of those Lodges is listed as Cornwall Union Lodge, warranted 1790.

This Lodge shows up again as a Civilian Lodge, listed in *WHENCE COME WE?* as Union Lodge, No 21, P.R.Q., Cornwall; renumbered as No. 9. P.R.Q. (1792) and still working under No. 9 in 1799, when the Worshipful Master was John Pescod.

According to John Ross Robertson, Union Lodge No. 9, was probably succeeded by Athol Lodge No. 3, P.R.U.C. warranted Feb. 13, 1804, which, in turn, was thought to be the successor of the Queen's Ranger's Lodge No. 3 which became dormant when the Regiment disbanded on May 31, 1802. Athol No. 3 is not recorded after 1811, and it too probably became dormant at the beginning of the war of 1812-1815.

### JOHN PESCOD

Worshipful Master of Union Lodge No. 9. 1799. Born: March 15, 1746; Died May 3, 1820. (Source, Cornwall Trinity Anglican Church records and Pescod Family). Occupation: Stone Mason and Farmer. He owned land in the 3rd and 6th Concessions of Cornwall Township. Associations: A United Empire Loyalist and a member of the Church of England, he was one of the first two Wardens of Trinity Anglican Church, Cornwall, on October 4, 1787. As a Vestry Member he subscribed a sum to the building of Trinity Anglican Church on Second Street, West, in Cornwall where he paid 24.10 pounds for Pew No. 2, plus 2.17.11 pounds Annual rent. Formerly a Sergeant in Sir John Johnson's King's Royal Regiment of New York, he was a Captain in the Militia until he resigned in 1810 at the age of 64. On March 4, 1814 he received 24.10 pounds from the Loyal & Patriotic Society of Upper Canada for war losses.

He was Worshipful Master of Masonic Lodge Union No. 9 in Cornwall in 1799. His Great, Great Grandson, Harold Pescod, born September 1, 1888, died March 7, 1994, was a member of Cornwall

Lodge, No. 125 for more than 60 years and had been awarded a 60-year Jewel. Another Great, Great Grandson, George Eastman Pescod, born April 29, 1888, donated \$2,000 and a portion of the original Pescod U.E.L. Land Grant to the Anglican Church in Cornwall, in 1949, to build a Church in the Riverdale area at the West end of the City of Cornwall. Incidentally, John Pescod's Great, Great, Great, Great Grandson, and Harold Pescod's Grandson, Michael Pescod, born April 16, 1956, is currently a member of Eastern Lodge No. 707 in Cornwall.

Although we have this record of seven generations of the Pescod family, there does not appear to be a continuous Masonic Membership link between the first John Pescod and Harold, five generations later. We know that Harold's Son, John, who is Michael's father, is not a member of the Craft.

### **GLENGARRY LODGE**

Another Lodge warranted in 1792 by the P.G.L. of Lower Canada, (Ancients) is listed as "Glengarry Lodge No. 1". John Ross Robertson reports that this Lodge was warranted, likely on a Travelling or Field Warrant, to the Second Battalion, Royal Canadian Volunteers, which was recruited in Glengarry and served in the Niagara Region. Although it was named "Glengarry Lodge", apparently it was not seated in Glengarry and did not meet in Glengarry. It never placed itself under the P.G.L. of Upper Canada, but continued under the jurisdiction of Lower Canada until 1820.

### **FIRST PROVINCIAL GRAND LODGE (Ancients) UPPER CANADA - 1792**

The following Lodges are recorded under the First Provincial Grand Lodge of Upper Canada, (Ancients) and are included in a list reported in *Whence Come We?*. The list of Officers and comments added here, are reported in *A History of Freemasonry in Canada*, by John Ross Robertson.

**Athol No. 3**, Cornwall, County of Stormont; warranted February 13, 1804, and not recorded after 1811. The Officers of this Lodge were held in high esteem by the Provincial Masonic Authorities and were frequently asked to report on, and to install Officers in other Lodges in the area.

**Hiram No. 20**, Cornwall, is first noted in 1804, and not recorded after 1811. Charter members were: Asabel Stevens, John Miller, James Watson, David Sheek, John Ross, Matthew Gray and Samuel Dow. The Brethren of Athol Lodge, reported that the Brethren of Hiram Lodge did not reflect any honour upon the Royal Craft.

**No. 21**, probably located at Mille Roches, County of Stormont, is only

mentioned in 1810. W. Bro. Cozens of Athol No. 3, reported that it did not reflect any honour on the Royal Craft.

**No. 22**, Williamstown, County of Glengarry, was only mentioned in 1810. It received high praise for its work from W. M. Bro. Cozens of Athol Lodge No. 3.

**Union No. 23**, Township of Osnabruk, County of Stormont, petitioned for a warrant June 18, 1810, and was recommended by the Officers and Members of Athol Lodge No. 3. It was situated on the St. Lawrence River between Dickinson's Landing and Charlesville at a place called Santa Cruz, three miles below (east of) Farran's Point. It met for a time in the Denning House on Lot 14 under Worshipful Master, Dr. Amasa Stebbins, (a surgeon). The Senior Warden was Peter Smith and the Junior Warden, was Levi Bancroft.

**St. John's Lodge No. 159**, (Now 21A, Vankleek Hill): In Whence Come We? it is reported that on the eve of the formation of the Grand Lodge of Canada in 1855, there were sixteen Civilian Lodges operating under Irish Jurisdiction in Ontario. One of these was St. John's No. 159, Hawkesbury, warranted March 15, 1844. (It is still working as St. John's No. 21A G.R.C. Vankleek Hill). Representatives of St. John's Lodge No. 159, attended the founding convention of the Grand Lodge of Canada, but decided to remain aloof from the voting. It is the only Lodge in the present Eastern District which is recorded as attending those early communications of our Grand Lodge. St. John's Lodge affiliated with the Grand Lodge of Canada in 1888, and was the last Lodge in Ontario to surrender its allegiance to a foreign Grand Lodge.

## EASTERN DISTRICT

Apparently, even before there was a Grand Lodge A.F. & A.M. of Canada, in the Province of Ontario, as early as 1788 there was a District referred to in Masonry as "Eastern District". It included the present Counties of Prescott, Russell, Stormont, Dundas and Glengarry. At the formation of the Grand Lodge of Canada, in the Province of Ontario in 1865, three Districts were designated, namely: Western, Central and Eastern. The following year, 1856, the number of Districts was increased to seven. As early as 1879, R.W.Bro. Carlo Forbes, D.D.G.M. of St. Lawrence District, in his report to Grand Lodge, said that:

*"The purposes of Masonry would be better served by dividing St. Lawrence District into two Districts, making the Counties of Glengarry, Stormont and Dundas into one District and the Counties of Leeds, Grenville and Frontenac into the other".*

In 1885 a Committee was appointed to arrange various Districts, but by 1903, the only two changes made were the division of Toronto District and the creation of Nipissing District.

The proceedings, recording the 48th Annual Communication of The Grand Lodge A.F. & A.M. of Canada, in the Province of Ontario in 1903 includes the following Lodges which are now in Eastern District:

WARRANTS	NAME	NUMBER	MEMBERSHIP
<b>Ottawa District No. 16</b>			
March 1844	St. John's	No. 21A	65
February 1867	Plantagenet	No. 186	34
May 1901	Hawkesbury	No. 450	45
<b>St. Lawrence District No. 15</b>			
July 1860	Cornwall	No. 125	85
July 1861	Excelsior	No. 142	59
April 1861	Friendly Bros.	No. 143	94
October 1868	Lancaster	No. 207	68
June 1871	Farrans Point	No. 256	53
June 1874	Chesterville	No. 320	84
December 1879	Henderson	No. 383	74
May 1887	Maxville	No. 418	59
December 1897	Alexandria	No. 439	43
September 1901	Avonmore	No. 452	33
July 1902	Wales	No. 458	38

At the Annual Communication in 1904, Bro. E.T. Malone, Chairman of a Special Committee on Redistribution of Districts, reported:

*"In 1885, a Committee had been appointed to arrange various Districts, by 1903 the only two changes made were the division of Toronto District and the creation of Nipissing District. However, as a result of constant yearly complaints from members and District Deputy Grand Masters about congestion of Districts, travel distances required and the formation of new Lodges another change was necessary."*

The solution proposed was to rearrange Frontenac, St. Lawrence and Ottawa Districts and create a new District to be called Eastern District No. 21. Lodges were then divided between the four Districts as follows:

Frontenac District No. 14	15 Lodges
St. Lawrence District No. 15	14 Lodges
Ottawa District No. 16	16 Lodges
Eastern District No. 21	14 Lodges

Incidentally, all Districts were numbered until 1923 when the Annual Proceedings first lists Districts without numbers.

### **EASTERN DISTRICT, July 21, 5904 A.L. (1904 A.D.)**

The new Eastern Masonic District held its first Annual Communication in the Armoury in Brockville on July 21, (5904 A.L.)



1904. The following are notes from the Minutes of that first Annual Meeting of Eastern District and succeeding Annual Meetings:

At the first Annual Meeting of Eastern District, which immediately preceded Grand Lodge Annual Communication in 1904, nominations for the position of D.D.G.M. were made from the Masons across the new District as was the custom in the former District. The D.D.G.M. was elected by a majority of Masons at this District Meeting. There were two nominations for D.D.G.M., and R.W.Bro. Hanes from Farran Point Lodge was elected as the first D.D.G.M. for the newly formed District. It was moved, seconded and carried that Regalia at present being used by St. Lawrence District, (the jurisdiction which had included most of the Lodges transferred to the new Eastern District) be given to the retiring D.D.G.M., and that new Regalia be procured for the new D.D.G.M. in St. Lawrence and Eastern Districts and that the Lodges in each District pay for same.

#### **1913 - Motion to Assess Costs on Per Capita Basis, Defeated**

At the 10th Annual Meeting held in the Russell Theatre, Ottawa, on July 16, 1913, a motion to have the Lodges assessed on a per capita basis for D.D.G.M. expenses was defeated. (Lodges were being assessed the same amount, irrespective of membership).

#### **1917 - Attendance at Meeting a Condition of Election**

At the 14th Annual Meeting held in the Armouries, at Belleville, on the July 18, 1917, a motion was carried requiring a candidate for the Office of D.D.G.M. to be present at the Annual Meeting and indicate willingness to accept office. Apparently, Bro. Carson, although not present at the 5th Annual Meeting, had been elected as D.D.G.M. that year. Incidentally, there were five nominees for D.D.G.M. at this Meeting.

#### **1925 - Retired D.D.G.M. to Provide Regalia for Successor**

At the 22nd Annual Meeting held at Memorial School, Hamilton, on the July 15, 1926, a motion was carried to have the retiring D.D.G.M. retain his Regalia and the incoming D.D.G.M. purchase two sets, one for his own use and one for his successor. The latter to be ready for presentation to the new D.D.G.M. at the next Annual Meeting and the cost of the two to be obtained by an assessment of the Lodges, each to pay an equal amount. The practice of the retiring D.D.G.M. supplying the Regalia for his successor has been followed to this day. Also at this Annual Meeting, on July 15, 1925, a motion to organize a Past Masters Association was presented and carried.

#### **1932 - Rotation System of Selecting D.D.G.M. Proposed**

At the 29th Annual Meeting held at Collegiate Institute, Kingston, on July 20, 1932, there were five nominations for D.D.G.M. and 121 votes cast by 83 Brethren. W.Bro. Clarence Cattanach from Lancaster Lodge was elected on the first ballot. An attempt was made at this

meeting to have a resolution passed favouring the adoption of a rotation system for selecting the next D.D.G.M., based on the Lodge which was the longest without one. After some discussion, it was decided to present the matter at the next meeting of the Past Masters Association. This was to be the end of electing a D.D.G.M. by a competition across the District. The new rotation system of selecting a D.D.G.M. was adopted, but not without some dissenters, for there were two Candidates nominated in 1933 and again in 1935, but, in each case, the second nomination was withdrawn.

### **1938 - Subsequent Annual Communications Held in Toronto**

All Grand Lodge Annual Communications have been held in Toronto since 1938, and at the Royal York Hotel in Toronto since 1973. Until 1938, the Annual Communication of Grand Lodge had been held at various locations around the Grand Jurisdiction, including Fort William, St. Catharines, Guelph, London, Windsor, Niagara Falls, Ottawa, Kingston and Belleville. Some claim that Eastern District attendance at Grand Lodge Annual Communication suffers because of the Toronto location. There is no doubt that the highest attendance figures occurred when the meetings were held closer to Eastern District. However, it seems that location was not the only determinant of numbers. When the D.D.G.M. was elected on a District competition basis, a Lodge which had not had a D.D.G.M. for some time would ensure that they had enough members present to dominate the voting and thus secure their turn.

### **1945 - Attempt to Upset Rotation System of Selecting D D G M**

Everything went smoothly in the rotation system of selecting the D.D.G.M. nominee for ten years. At the Annual Meeting held August 18, 1945, delegates from Cornwall Lodge No. 125 nominated a second Candidate out of rotation sequence. Once again, the normal high level of fellowship and goodwill prevailed and the second nomination was withdrawn. For a reason which is not identified in the Minutes, this Annual Meeting of the District was held at Cornwall in August, instead of Toronto in July, at the Annual Communication of Grand Lodge. The rotation system of selecting a D.D.G.M. Candidate has been firmly entrenched in the District since 1945 and, no doubt, is seen by all as the fairest system. Without it, it is believed that some of the smaller Lodges would not be able to elect a candidate, irrespective of qualifications. History seems to indicate that the honour of having a D.D.G.M. from a specific Lodge was not evenly distributed when open competition was used. For example, Chesterville, Plantagenet and Cardinal Lodges each nominated a successful candidate for D.D.G.M. after being represented in that role respectively six, eight and nine years earlier. However, the Lodges which were the longest without a D.D.G.M. candidate were not represented at Grand Lodge Annual Communication as diligently as

Lodges which were more successful in having their candidates elected.  
**1959 - D.D.G.M. Dines with Her Majesty Queen Elizabeth II**

One highlight of the District occurred in 1959, when R.W.Bro. Ken MacDermid, D.D.G.M., was given the honour of representing the Brethren of the District at a luncheon with Her Majesty Queen Elizabeth II and his Royal Highness, Prince Philip, at the Cornwallis Hotel in Cornwall.

**1963 - Bursary Fund Established**

At an Executive Meeting of the Past Masters Association, a motion was passed to establish a Bursary Fund of \$100 for a deserving student who was a Mason, or the Son or Daughter of a Mason of the District, with preference to be given to a student pursuing theological studies.

**1965 - Bursary Fund Renamed**

R.W.Bro. F.E.Eaton passed to the Grand Lodge above on June 7, 1965. He was a Life Member of Cornwall Lodge No. 125, a Charter Member and first Worshipful Master of Corinthian Lodge No. 669, and District Deputy Grand Master of Eastern District in 1946-47. During his 42 years in the Craft, the late Brother Eaton had been a guiding light for Masonry in Eastern District. He was known, respected and loved by all Masons. He was a living example of the ideal Mason. He truly inculcated universal benevolence and by the regularity of his behaviour afforded the best example for the conduct of others. The District Bursary Fund was renamed as "*The Frederick Earle Eaton Masonic Memorial Bursary Fund*" in his honour.

**1967-1974 - Bursary Fund, a Registered Charitable Foundation**

Application was made in 1967, to have the Memorial Bursary Fund registered as a Charitable Foundation. However, nothing moves as quickly or as smoothly as we might wish. After many letters, appeals and, no doubt, frustrations for those pursuing this matter, the application was approved and registered seven years later, on November 30, 1974. As a Registered Charitable Foundation, Bursaries would now be made available to any deserving student and not limited to those with a Masonic connection.

**1992 - Association Name Changed**

Although Membership in the District Association was open to all Master Masons, no amount of publicity to this effect was successful in overcoming the belief that membership was restricted to Masters, Past Masters and Wardens, as the name seemed to imply. At the Annual Meeting in 1992, a motion was passed to change the name to the Masonic Association of Eastern District. With some publicity regarding the name change, membership doubled the following year. At the same time, the following format was established which would be the basis to obtain members for the Senior Executive positions of the Association. Since the D.D.G.M. is chosen on a rotation system in Eastern District,



with each Lodge being responsible to supply a D.D.G.M. nominee when their turn arose, now each Lodge, in the same rotation, would be responsible to supply nominees for the two Vice-President positions and for the President position. Thus, before a D.D.G.M. nominee arrives at the Annual Meeting where the D.D.G.M. is elected, he will have held progressively more senior positions in the Association Executive for at least three years.

### **1992 - Joint Venture with Heart & Stroke Foundation**

Also in this year, the Association formed an unofficial Joint Venture to operate an Annual "Duck Race" with the Dundas Chapter of the Heart & Stroke Foundation of Ontario. Over the past three years, this venture has contributed more than \$20,000 to the Association which has been available for the Association's charitable work in the community.

### **1993 - Long Range Plan Adopted**

With the establishment of a Long Range Planning Committee within the Masonic Association, a Long Range Plan 2000 was adopted. The major import was to establish the Association as the Operative Arm of the D.D.G.M. and to provide continuity of effort from year to year. In 1994, this Committee began work on a plan called "Awareness 2000" which is designed to bring Masonry in Eastern District into the new millennium, strong and healthy.

## **SUMMARY OF EASTERN DISTRICT ACTIVITIES-*We Carry On***

The business of the District seems to have been conducted without incident in later years. Attendance at the Annual Meeting at Grand Lodge has not changed significantly since Toronto became the permanent site of the Annual Communication in 1938, varying from a low of 11 in 1990, to a high of 38 in 1987. Indeed, these figures are not materially different from attendance in much earlier years, except when Meetings were held in Ottawa, Brockville or Kingston. Attendance at those nearby Meetings soared as high as 83 at Kingston in 1932.

## **CHARITABLE WORK OF EASTERN DISTRICT**

Eastern District has always engaged in some charitable work in the community. This charitable work is now done in the name of The Masonic Association of Eastern District. There has been a marked upswing in the charitable activities in the District during the past few years as a result of improved direction by the Association Executive. Annual events such as Curling Bonspiels, Golf Tournaments and the "Duck Race" have sparked additional interest among members and has provided the Association with an opportunity to receive some much needed community recognition in the local News Media. Donations made in the past three years have included: Bursaries \$9,650;



Winchester District Memorial Hospital \$6,000; Family Counselling Centre \$1,400; Maxville Manor \$1,000; Community Snow Suit Fund \$700; Baldwin House, Battered Women's Shelter \$500; Agape Food Centre \$350.

## REVIEW OF LODGE MEMBERSHIP OVER PAST 50 YEARS

Lodge Name	Number	1944	1994
St. John's	21A	76	47
Cornwall	125	254	288*
Excelsior	142	120	87
Friendly Bros	143	94	62
Plantagenet	186	54	52
Lancaster	207	94	106
Farran-Ault	256	87	53
Chesterville	320	82	55
Henderson	383	78	75
Maxville	418	90	53
Alexandria	439	63	52
Hawkesbury	450	97	49
Avonmore	462	61	47
Wales	458	89	68
Williamsburg	480	61	36
Cardinal	491	82	44
Finch	557	87	68
Martintown	696	39	65
Corinthian	669		(104)
Eastern	707		(73)
Totals		1607	1287

Decrease in Membership in the past 50 years is 320 or 20%.

\*Represents the number of Masons in the three Cornwall-based Lodges, Cornwall No. 126, Corinthian No. 669 and Eastern No. 707. The latter two Lodges were warranted in Cornwall, in 1952 and 1962 respectively. It should be noted that the year 1944 records membership immediately before the rather sharp increase which followed the end of World War II.

An examination of Membership by Lodges, since Eastern District was founded in 1904 to the present, would show a significant increase in membership in the first five to ten years after each of the two World Wars 1914-18 and 1939-45, followed by a decrease in membership fifteen or more years later. For example, Membership in 1920 was 1630, increasing to 1907 ten years later. Another fifteen years later, by 1945, it had dropped to 1652, a decrease of 255 or 13.4%. By 1960, Membership had risen to 2431 and once again, fifteen years later, by 1975, it had dropped to 1936, a decrease of 495 or 17.9%.

**GRAND MASTERS FROM EASTERN DISTRICT**  
**CLARENCE MACLEOD PITTS, B.Sc. Grand Master 1959. (Page**

160 Whence Come We?). A Civil Engineer, he was initiated in Hawkesbury Lodge No. 460. in 1917. He later affiliated with Dalhousie Lodge No. 52, Ottawa, from where he rose in Masonic rank to Worshipful Master in 1928 and again in 1939. He was elected D.D.G.M. of Ottawa District in 1940, and served on the Board of General Purposes from 1943 to 1955. He became Grand Master in 1959. M.W.Bro. Pitts died April 10, 1966.

**HOWARD O. POLK**, Grand Master 1981 (Page 171 Whence Come We?). Local Registrar of the Supreme Court of Ontario (Ottawa). Affiliated with Plantagenet Lodge No. 186. Worshipful Master of Otter Lodge No. 504, Lombardy in 1958. Elected Grand Registrar in 1962. Served as a member of the Board of General Purposes from 1964 until his election as Deputy Grand Master in 1979.

## **CANCELLED LODGES IN ONTARIO**

(Page 249, Whence Come We?)

Hawkesbury Lodge No. 210, at Hawkesbury, warranted in 1869, surrendered its warrant in 1885. However, there is a Hawkesbury Lodge on the Grand Registrar of Canada today, numbered 460, which was granted a Charter effective May 16, 1901 and meets at the Masonic Hall in Vankleek Hill.

## **LODGES OF EASTERN DISTRICT**

This section of the Paper contains information about each of the Lodges in Eastern District. The co-operation and assistance received from Lodge Secretaries and Members in preparing this section of the Paper is acknowledged and greatly appreciated. Without their contribution, it would have been a formidable task and could not have been completed in the time span available. The information is presented in alphabetical order by Lodges as follows:

Name; Location; Date of Charter, Warrant or First Meeting; Charter Members; Buildings Occupied; Notes of Interest; Community Involvement and Activities; Members Achieving Grand Lodge Rank; Distinguished Members: Special mention is made of Members who are worthy of emulation and praise, those who have gone that extra mile to accomplish something which has reflected positively on their Lodge and their community; It is through these men who have demonstrated sound qualities of judgment, integrity and strength that we will be judged.

### **ALEXANDRIA LODGE A.F. & A.M. No. 439, G.R.C.**

11A Elgin Street, Alexandria, Ontario

Chartered: First Meeting held on May 22, 1896

Warrant granted at Grand Lodge July 1897

**Charter Members:** W.M. L.C. Harris; S.W. T.C. Allardice; J.W. W.A. McRae; Sec. D.E. McMillan; Treas. J. Simpson; Bros. J. McDonald, D. McLean, N. McRae, D.D. McNaughton, A. Robinson, J.P. McNaughton, H. Tiffany. In the first year of Lodge operation, eleven new members were initiated and four other members affiliated.

**Buildings:** 1st, Rooms were rented from Mrs. MacMillan on Main Street, Alexandria; 2nd, January 1900, rooms were rented from Bro. A. Markham at \$100 per year, including heat and lighting; 3rd, Present building was purchased in 1923. Lodge Rooms are on the second floor with the first floor providing welcome rental income. **Notes:** In the early years of Lodge operations, meetings were sometimes held in the afternoon. In 1921, on the occasion of the Official Visit of the D.D.G.M. the Lodge opened at 2:00 p.m. and went from Labour to Refreshment three times. At 9.55 p.m. the D.D.G.M., saying he had a long drive home turned the meeting over to a P.D.D.G.M. and left. The Lodge closed nearly 10 hours after opening, at 11.55 p.m. In 1915, under special dispensation from the Grand Master, Lt. W.A. Morrison received his three Degrees in three weeks namely on May 4th, 11th and 18th, as his Unit was being posted Overseas in the very near future.

Alexandria Lodge has an attractive double faced illuminated sign in front of their building. It was lit for the first time on October 11, 1988, on the occasion of the Official Visit of the D.D.G.M., R.W.Bro. Leonard Fourney, who chose as the title of his talk, Jesus Bids Us Shine With A Pure Clear Light.

**Community Activities:** In 1897 the Lodge sublet their Rooms to be used as a classroom by the local High School which had been destroyed by fire. Annual Bursaries are awarded as follows: \$200 to a student from Glengarry County attending Kempville Agricultural College; \$100 to a graduate of Glengarry District High School.

**District Deputy Grand Masters:** G. Bradley 1913-14; Dr. H.L. Cheney 1933-34; H. Stimson 1961-52; N.J. MacLeod 1970-71; W.A. Yates 1990-91.

**Grand Chaplain:** Rev. D. Stewart 1913-14.

**Grand Jr. Deacon:** A. Malcolason 1952-53.

**Grand Stewards:** E. Tiffany 1914-15; R.H. Cowan 1934-35; L. MacLeod 1971-72; W.A. MacKinnon 1991-92.

**Distinguished Member: Bro. Dr. Garth A. Taylor:** Ophthalmologist. Initiated University Lodge, Jamaica, W.I., 1968. Affiliated Alexandria Lodge No. 439, Alexandria, Ont. 1993. Private practice, Cornwall, 1977 to present. Licenses: Jamaica, West Indies; Ontario, Canada; Maine and Florida, U.S.A.; Trinidad & Tobago; Surinam, South America. Hospital Appointments include Chief, Department of Ophthalmology; President, Medical Staff, Cornwall General Hospital; Vice-President, Project Orbis Canada; Medical Advisor, Project Orbis Inc.; Vice-President, CAN.SEE

(Canadian Surgical Eye Expeditions). For an average of fourteen weeks each year, Bro. Dr. Taylor donates his time and vast talents to help less fortunate people of other countries through Project ORBIS and CAN.SEE. Bro. Dr. Taylor has donated his time away from his Cornwall Practice to take this service to more than 50 countries where local people receive the benefits of modern eye surgery. He has donated time to take CAN.SEE the Canadian Surgical Eye Expedition (1991), on 13 Missions to seven countries.

### **AVONMORE LODGE A.F. & A.M. No. 452, G.R.C.**

Highway 43, Monkland, Ontario.

Charter: September 26, 1901

**Charter Members:** W.M. Dr. W.C. Whittaker, S.W. R. Duke, J.W. S.E. Shaver, Sec. O. Fulton, Treas. O. Fulton. Bros. W.H. Farrel, B. Fyckes, A. McRae, C.T. Smith, C.B. Graham, H. Richards, L.W. Tinkess, A.A. McMillan, N. Robinson, W. Wood.

**Buildings:** 1st, 1901, Rooms over Bro. Fulton's Store, Avonmore; 2nd, 1905, Premises owned by Wm. J. McCart, Avonmore; 3rd, 1914, Rooms over the Oddfellows Hall, Avonmore; 4th, 1975, Present Lodge Rooms, Highway 43, Monkland, Ontario. The Lodge purchased the former Monkland United Church which serves as an Anteroom, and built an attached Lodge Room. The Lodge Room was dedicated on Friday, October 31, 1975, with the Grand Master, M.W. Bro. Dr. Eric W. Nancekivell, officiating.

**Notes:** On June 16, 1989, the Grand Lodge Degree Team initiated Bro. Barry Crawford as a Member of Avonmore Lodge No. 462.

**Community Activities:** Avonmore Lodge has a long history of being a caring and supporting member of the community. Since 1989, Avonmore Lodge has generously made its premises available to the Executive Committee of the Masonic Association.

**District Deputy Grand Masters:** D.A. McNaughton 1921-22; A. McKinnon 1938-39; V.O. Johnson 1957-58; E.W. Park 1976-77.

**Grand Registrar:** R.E. Rowland 1975-76 (Affiliated).

**Grand Stewards:** A. MacMillan 1922-23; J.F. McRae 1939-40; A.A. McMillan 1958-59; E. McKillican 1962-63; W.D. Wiseman 1969-70; C. Markell 1977-78; K.R. Steven 1978-79; J. Campbell 1981-82; H.L. Ferguson 1988-89.

#### **Distinguished Member:**

**V.W. Bro. Jamieson Campbell.** Initiated in Avonmore Lodge No. 462 1944; W.M. 1960; Grand Steward 1981. V.W. Bro. Campbell has served his Lodge diligently in the Offices of Auditor, Secretary and Chairman of the Temple Board. He was presented with a 50-Year Jewel on November 21, 1994.



**CARDINAL LODGE A.F. & A.M. No. 491, G.R.C.**

Fraternal Hall Building, Victoria Street, Iroquois, Ontario.

Chartered February 26, 1909

**Charter Members:** W.M. J.T. Graham, S.W. R.E. Rankin, J.W. H. Faulkner. Bros. W. Anderson, B.Kingsley, F.W. Blakeinan, F. Kirkpatrick, I. Rylance, W. Clark, H. McArthur, T. Sadler, E. Dodge, R. Monkin, W.T. Smaile, H. Falconer, G. Muce, J. Tripp, J. Fraser, C. Prouse, W. Valiance.

**Buildings:** 1st, 1909, Carleton-Ransom Building Louis and Dundas Streets, Cardinal; 2nd, 1992, the Lodge moved from Cardinal to the Fraternal Hall Building in Iroquois when their Cardinal Lodge Rooms became unfit for occupancy, for the second time in 10 years, due to the failure of the Landlord to maintain the rented premises in a satisfactory condition.

**Notes:** In 1983, R.W.Bro. Ted Lockart, D.D.G.M., of Cardinal Lodge, had to find an alternative Lodge Room in which to make his Official Visit to his Home Lodge. A major leak in the roof had caused the ceiling of Cardinal Lodge Room to fall in, completely destroying the beautiful Masonic carpet in the Lodge Room. Thanks to the quickly offered hospitality of Friendly Brothers Lodge in nearby Iroquois, the "Home Visit" was made without further incident. Bro. John R. Dodge, owner of a local Construction Company, supplied funds, labour and material to enable the Lodge to resume meetings in their original Lodge Room.

**District Deputy Grand Masters:** Dr. J.A. Locke 1916-17; E.J. Wormington 1923-24; W.T. Kingston 1925-26; J.C. Sim 1943-44; T.E. Amell 1962-63; E.G. Lockart 1982-83. E.J. Wormington maintained his membership in Cardinal Lodge after relocating to Cobourg, Ontario, where he was elected D.D.G.M. in Ontario District.

**Assistant Grand Director of Ceremonies:** W.J.E. Schlichter 1944-45.

**Grand Stewards:** W.P. Walker 1926-27; H. Keeler 1963-64; R. Grey 1983-84.

**CHESTERVILLE LODGE A.F. & A.M. No. 320, G.R.C.**

65 Main Street North, Chesterville, Ontario

Chartered June 4, 1874

**Charter Members:** W.M. W.W. French; S.W. J. Holden; J.W. H. Moad; Sec. J. G. Gillespie. Bros. A. Beach, W. Gillespie, R. Casselman, R.L. Marselis, C.T. Casselman, W. McKay, W.A. Fritchett, W.N. Smith. Members included Masons from the Communities of Avonmore, Cahorel, Cannamore, Casselman, Chrysler, Finch, Grantley, Morewood, Russell, South Indian, Vars, Williamsburg and Winchester, as well as Chesterville.

**Building:** 1st, 1874, Second floor of a building on the corner of Water and King Streets, Chesterville; 2nd, 1909 until 1912, There is no local record of where the Lodge met during these years; 3rd, 1912, the Members of Chesterville Masonic Lodge and the Oddfellows jointly built a two-storey brick building at 65 Main Street North.

**Notes:** Chesterville Lodge has suffered two major losses to their premises as a result of fire and wind. On April 5, 1909, a major fire destroyed all the buildings on the East side of King Street, including the one in which the Lodge rented space. As a result of the fire, all historical records of the Lodge were lost. The Members of Chesterville Masonic Lodge and the Oddfellows then built a two-storey brick building at 65 Main Street North. The Masonic Lodge Rooms, on the ground floor, were dedicated on Wed., October 8, 1916, with the Grand Master, M.W.Bro. William David McPherson, officiating. In June 1973, a tornado swept through the village of Chesterville and destroyed the roof structure and the second floor of the Lodge building. Insurance funds were sufficient to restructure the ground floor of the building which was redesigned to accommodate both the Masons and the Oddfellows. The basement was upgraded to provide utility and banquet services. The building was back into full use by June 1974.

**Community Activities:** During both World Wars, the members of Chesterville Lodge contributed generously to War Charities and sent many boxes of goodies overseas to their serving Brethren.

**District Deputy Grand Masters:** A.M. Fulton 1905-06; O.D. Casselman 1911-12; Dr. S.H. Hutt 1929-30; P.S. Boyd 1945-46; A.M. Beckstead 1966-67; W.A. Robinson 1986-87.

**Assistant Grand Organist:** J.H. MacMillan 1987-88.

**Grand Stewards:** J. Holmes 1882-83; Dr. W.A. Brown 1906-07; Rev. S.A. Woods 1912-13; G.G. Merkley 1930-31; H. Durant 1946-47; A.E. Jarvis 1967-68; F. Shaver 1974-75; S. Mattice 1980-81.

**Distinguished Members:**

**V.W.Bro. Fay Shaver:** Comptroller, Nestle's Canada Inc. R.C.A.F. 1943- 1946. Elder and Trustee of Trinity United Church; Past President of Morrisburg and District Canadian Club; Chief Election Officer and Returning Officer for three Elections. Initiated Chesterville Lodge No. 320 1945; W.M. 1951, 1971, 1989 and 1990; Grand Steward 1974; Member Tunis Temple Shrine Club. Auditor and Member of the Masonic Association Executive Committee. Awarded the Canada Medal in 1992.

**W. Bro. Jack Lester Cross:** School Teacher 1934-42; R.C.A.F 1942-45; Privy Council Office, Federal Government 1945-75. Initiated July 16, 1935, Chesterville Lodge No. 320; W.M. 1941 and 1985; 33rd Degree. Awarded Centennial Medal 1967; Order of Canada 1984.

**CORINTHIAN LODGE A.F. & A.M, NO, 669, G.R.C.**

Masonic Temple Building, 333 Second St. East, Cornwall, Ont.

Chartered October 10, 1952

**Charter Members** W.M. F.E. Eaton; S.W. G. Revell; J.W. A. Stanford; Sec. M. Miller; Treas. J.G.B. Seekings. Bros. H. Allingham, F.A. Amell, A. Dover, D.D. MacLeod, J.A. Anderson, D. Farlinger, D.A. MacPherson, D. Batten, R. Fawcett, J.A.M. MacNeil, W.J. Baxter, W.L. Finch, C.A. Markell, J.C. Blair, E.R. Fraser, J.W. Murray, R.E. Brown, H.N. Grant, W.J. Owen, V.H. Bush, L. Jannison, R.F. Snetsinger, J.W. Cameron, F. Kaneb, L. Steele, B.G. Comrie, R.C. Keddy, M. Tuck, W.J. Cook, H.R. Kirkey, J.R. Whitehead, E. Daye, W.J. MacDonald, H.G. Williams.

**District Deputy Grand Masters:** G. Revell 1964-65, S.L. McLaren 1984-85, C.W. MacEachern (Aff.); Rev.G. Stokes (Aff.).

**Grand Stewards:** S.L. McLaren 1965-66, W. Libbey 1985-86, G. Forrest 1993-94.

**Grand Standard Bearer:** J.D. Seller 1989-90.

**Distinguished Members:**

**Bro. Nick Kaneb:** Owner-Manager King George Hotel and Lafayette Hotel; Past Alderman, Past Mayor of Cornwall. Initiated Corinthian Lodge No. 669; member R.A.M., Preceptory and Shrine. A supporter of community projects..

**W.Bro. Dr. Ralph Bandlett:** Practiced Surgical Medicine in Cornwall 1955-1992. Past Chief of Surgery, Cornwall General Hospital; Past President, Cornwall General Hospital Medical Staff. Initiated in Corinthian Lodge No. 669; W.M. 1969; Shriner. Skilled woodcarver; Ham Radio Operator; he has made a major contribution to Church, Community and the Medical Profession..

**R.W.Bro. George Revell:** Died February 23, 1991. Chemical Engineer. Initiated in Ancient St. John's Lodge No. 3, Kingston, 1939: W.M. Corinthian Lodge No. 669, 1953; D.D.G.M. Eastern District 1964; Past Patron O.E.S. Professor, Queen's University; Asst. Technical Manager Courtaulds Canada Limited; District Commissioner, Boy Scouts 1947-1965. Awarded Governor General's Merit Medal for Scouting. Member Knox-St. Paul's United Church. A master of marquetry, the ancient art using various coloured inlaid woods, many Masonic Association guest speakers received a plaque with the Square and Compasses intricately inlaid.

**V.W.Bro. J. Douglas Seller:** A tireless worker in the Craft Lodges. Courtaulds Canada Limited, Production Supervisor; Director of Support Services, Glen-Stor-Dun Lodge, a home for the aged. Lifetime member of Knox-St. Paul's United Church; Founder and Committee Member of retarded Children's Camp; Member of the Board, Valois Place, a

Substance Abuse Treatment Centre for young people. Initiated, Corinthian Lodge No. 669 1968; W.M. 1979; Lodge Secretary three years, presently Lodge Treasurer; Grand Standard Bearer 1989 Blood Donor Chairman, Eastern District 1985 and 1988 to 1995. Member R.A.M., First Principal Covenant Chapter, Grand Steward R.A.M.; Member Cornwall Preceptory, Karnak Temple A.A.O.N.M.S., Montreal.

### **CORNWALL LODGE A.F. & A.M. No. 125, G.R.C.**

Masonic Temple Building, 333 Second St. East, Cornwall, Ont.

Chartered July 12, 1860

**Charter Members:** W.M. J. McLellan; S.W. T. Bacon; J.W. E.F. Beaufort. Bros. W.C. Allen, S. Faulkner, W. Faulkner, J.C. Walton.

**Buildings:** 1st, All Lodge records were destroyed in a fire on July 26, 1876; 2nd, In 1884, the Lodge was meeting in the Upper flat of the Brown's Block, Second Street, East, when another fire forced the Lodge to find a new meeting place. The following three locations were temporary while the Lodge sought a permanent home. 3rd, American House (Now the King George Hotel); 4th, Orange Hall; 5th, Sons of England Hall on Second Street; 6th, What were thought to be permanent quarters were established in the "Kirkpatrick Building; 7th, Yet another move was made in 1922 when new Lodge Rooms were dedicated in the Jacob's Building, Third Floor of the Metropolitan Store on Pitt Street; 8th, Present Masonic Temple Lodge Rooms were dedicated on April 25, 1952, with 343 Members and visitors present.

**Notes:** It was reported in "From Royal Township to Industrial City" by Elinor Kyte Senior that, in 1860, Cornwall Lodge was the most Powerful Organization in the County. All records of the very early activities of the Lodge were lost by fire on July 26, 1876. Another fire in 1884 had a similar unfortunate effect. Aurora Lodge, No. 383, N.Y. Registry, at Fort Covington, presented Cornwall Lodge with the V.S.L. at their first Meeting in 1860. The same Lodge donated a replacement "Book" after the fire in 1876 and, once again, in 1884, after the second fire, donated a V.S.L., Square and Compass. Cornwall Lodge No. 125 has experienced major fluctuations in Membership due to several sets of circumstances. Membership in 1945 was 255. It rose to 411 by 1960. However, by 1993, Membership stood at 111. The major events responsible for these changes in the number of members have been the construction of the St. Lawrence Seaway from 1956 to 1959, which saw more than 5,000 employed in the Cornwall area, resulting in a significant increase in Members. Establishment of Corinthian Lodge No. 669, in 1952. Establishment of Eastern Lodge No. 707 in 1962. Each of the latter two Lodges drew some of their Charter Members from Cornwall Lodge No. 125 and, of course, have also continued to take



their fair share of initiations and affiliations from the general community.

**Community Activities:** Notations in the early Minutes indicate that, in spite of difficult financial times which the Lodge was experiencing in the late 1800's, frequent donations were made to distressed Members and transient Brethren. Regular donations were made to the local General Hospital and the Robertson Hospital for Sick Children in Toronto. Assistance with Funeral expenses for Brethren and others were also frequently made. There is also a note in the Minutes to the effect that the Nursery at Cornwall General Hospital was furnished by Cornwall Masons. The Lodge continues to be an active supporter of the Community.

**District Deputy Grand Masters:** A.F. Milliken, 1881-82; C.J. Harkness, 1903-04; J. Ridley, 1909-10; J.C. Macfarlane, 1927-28; F.E. Eaton, 1946-47; G.W. Shaw, 1955-56; A. Youngs, 1971-72; D. Wilson, 1991-92.

**Grand Chaplain** Canon Petit 1891-92.

**Assistant Grand Organist** H.E. Farlinger 1956-57.

**Grand Stewards:** J. MacDonnell 1863-64; R.W. MacFarlane 1877-78; J. Ridley 1904-05; J. Hunter 1928-29; N.J. Moore 1940-41; G.E. McCutchen 1947-48; H.G. Williams 1956-57; E. Myers 1972-73; B. Dockstader 1978-79; W. Antoine 1992-93; C.J. Hamilton, G.H. Cottrell, no dates established.

**Grand Standard Bearer:** C.H. MacHaffie 1910-11.

#### **Distinguished Members:**

**Bro. Art Chan:** Died October 28, 1993. Initiated Cornwall Lodge No. 126; Member of Covenant Chapter No.13, R.A.M.; Member of Cornwall Preceptory No. 47, Knights Templar; Karnak Temple, A.A.O.N.M.S. and the Cornwall Shrine Club; Member, Knights of the Order of the Militia Temple; Awarded **William Mercer Wilson Medal**. Member of St. John's Presbyterian Church; member of the Kinsmen Club and Cornwall Golf and Country Club. In his eulogy, he was described by long-time friend and Brother Mason, John Eadie, as a proud but humble man who always put the needs of others before his own.

**R.W.Bro. Frederick Earle Eaton:** Died June 7, 1965. Initiated, Cornwall Lodge No. 125 1923; W.M. 1929; D.D.G.M. 1946; Charter Member and first W.M. of Corinthian Lodge No. 669; Secretary of Corinthian Lodge No. 669 from 1957. First Principal Z, Covenant Chapter No. 113, R.A.M. 1945; Secretary-Treasurer Masonic Association; Member Board of Directors of Cornwall Temple Board. Deacon and Clerk of First Baptist Church. The Masonic Association of Eastern District named a Charitable Trust in his honour known as the "*Frederick Earle Eaton Masonic Memorial Bursary Fund*".

**Bro. G. Benjamin Stidwill:** Civil Engineer, Domtar Fine Papers Ltd. Member of Public School Board for eight years. Member of Trinity Anglican Church. Initiated Cornwall Lodge No. 125; First Principal of Covenant Chapter; Past Preceptor of Preceptory. At the age of 84, Ben still runs three times a week and runs ten miles in the Annual Terry Fox Marathon.

**R.W. Bro. Arthur Youngs:** Initiated Cornwall Lodge No. 125 1933; W.M. 1948; D.D.G.M. 1971; Member, Board of General Purposes 1975-1981; Active on projects: H.E.L.P. (Hearing Every Living Person), H.O.M.E. (Heritage Ontario Masonic Endeavours) Past President Masonic Association of Eastern District; Past Secretary-Treasurer of Masonic Association of Eastern District; Teacher and Principal of Central Public School.

### **EASTERN LODGE A.F.& A.M. No.707, G.R.C.**

Masonic Temple Building, 333 Second St. E., Cornwall, Ont.

Chartered March 27, 1962

**Charter Members:** W.M. M. Tuck; S.W. F. Seaver; J.W. S. Schulman; Sec. L.G. Daye; Treas. N. Shorey. Bros. L. Andrews, I. deCote, R. Atchison, L.C. Garlough, A. Robb, K. Armstrong, A. Irwin, D.R. Runciman, P. Armstrong, G. Kranz, J. Sharpley, V. Armstrong, A. MacGregor, L. Shaw, A. Antoine, H. Marsden, S. Sparks, C. Barr, H.J. Merkley, J. Smolkin, R. Cox, T. Phelps, K.R. Stevens, F. Fritch, F. Roberts, J. Stothart, R. Gardner, J. Robertson, W. Weir.

**Building:** Eastern Lodge meets in the Masonic Temple, Cornwall.

**District Deputy Grand Master:** L. Shaw 1977-78.

**Grand Stewards:** R. Gardner 1973-74; R. Cox 1994-95; H.A. Motherwell (Affiliated from G.R.Q.).

**Notes:** In the 33 years since receiving its Charter, Eastern Lodge No. 707 has successfully established itself as an asset to the Masonic Family in Eastern District by contributing to District activities and maintaining an active social life for its members. The Lodge continues to attract new Members and, in days when most Lodges see their membership declining, Eastern Lodge has had a fairly constant number of members for the past twenty-five years. Eastern Lodge has supplied the working parties for the Annual Masonic Association Golf Tournament for the past three years.

### **EXCELSIOR LODGE A.F. & A.M. No. 142, G.R.C.**

68 St. Lawrence Street, Morrisburg, Ontario

Chartered July 20, 1861

**Charter Members:** A.G. Macdonell, Worshipful Master for 12 years.

**Building:** 1st, 1861, Beckstead Block; 2nd, Second Floor, Merkley's Warehouse; 3rd, Lyle Block (destroyed by fire); 4th, Third Floor, Hassin Building; 5th, 1919, Third Floor, Meikle Block, occupied from 1919 until flooding by development of St. Lawrence Seaway eliminated much of original downtown Morrisburg. Last Meeting here was in 1958; 6th, 1958, February, March and April Meetings were in Chesterville Lodge Rooms, Chesterville; 7th, 1958, First Meeting in the new and present building was May the seventh. Present Lodge Room is in the Fraternal Hall Building, built in co-operation with Ontario Hydro as part of the reconstruction of Morrisburg necessitated by the flooding following the Seaway Project. This new Lodge Room was dedicated on October 17, 1958 by R.W.Bro. C.M. Pitts, then D.G.M.

**Notes:** The Cornerstone of St. James Anglican Church in Morrisburg was laid on August 4, 1893, under the auspices of Excelsior Lodge with M.W.Bro. The Hon. J.H.Gibson officiating.

**District Deputy Grand Masters:** A.G. Macdonell 1863-64; Dr. T.F. Chamberlain 1870-71; S.B. Fell 1891-92; W.C. Davy 1914-15; H.B. Tindal 1934-35; D.J. Dillabough 1953-54; T.L. Eadie 1973-74; D.E. Hough 1993-94.

**Grand Chaplain:** C.L. Worrell 1886-88.

**Grand Registrar:** G.M. Gorrell 1909-10; J. Hough 1993-94.

**Grand Stewards:** S.B. Fell 1878-79; H. Hummell 1935-36; W.S. Weegar 1954-55; W. Shearing 1974-76; A. Baker 1994-95.

**Grand Standard Bearer:** W.K. Farlinger 1915-16.

**Distinguished Members:**

**R.W.Bro. A.G. Macdonell:** First Reeve of Morrisburg Village (1861-1876). He was Registrar of Deeds and the first Lawyer in Morrisburg. D.D.G.M. 1863-64.

**R.W.Bro. Dr. T.F. Chamberlain:** M.P. for Dundas County. D.D.G.M. 1870-71.

**W.Bro. Dr. C.E. Hickey:** M.P. for Dundas County.

**W.Bro. George F. Bradfield:** Reeve of Morrisburg.

**W.Bro. George H. Chatlies:** M.L.A., Long-time Member of Ontario Cabinet; Chairman Ontario-St. Lawrence Development Commission.

**W.Bro. Fred S. Broder:** Long-time Reeve of Morrisburg, and Warden of the United Counties of Stormont, Dundas and Glengarry.

**R.W.Bro. Archbishop C.L. Worrell:** Primate of Canada.

## **FARRAN-AULT LODGE A. F. & A. M. No. 258, G.R.C.**

Memorial Square, Ingleside, Ontario

Charter: First Meeting, under dispensation June 28, 1871.

**Charter Members:** W.M. A.G. MacDonnell; S.W. W.H. Hanes; J.W. W. Gibson; Sec. C.F.H. Forbes; Treas. C.C. Farran, Jr. Bros. W.A.

Eamer, G. Ferris, G.R. Eamon, C. Summer.

**Buildings:** 1st, 1871, Temperance Hall, Farran's Point; 2nd, 1901, Temperance Hall, Aultsville; 3rd, 1903, Fraternal Hall, Aultsville, built and owned jointly by Oddfellows and Masons; 4th, 1958, Excelsior Lodge Rooms, Morrisburg; 5th, 1960, Fraternal Hall, Ingleside.

**Notes:** Farran-Ault Lodge No. 256, originally named Farran's Point Lodge, was located at Farran's Point, on the shores of the St. Lawrence River. The development of the St. Lawrence Seaway, between 1956 and 1958, resulted in flooding a number of the old communities along the St. Lawrence River, including Farran's Point and Aultsville. Extensive and frequently difficult negotiations were carried out between the developer of the Seaway and Power Project, Ontario Hydro, and the Masons and Oddfellows about compensation for flooded property and new premises. It was not until January 22, 1958, at an Emergent Meeting, with electricity disconnected in much of the building, and the interior of the Oddfellows Hall demolished, that the Ontario Hydro's proposals were reluctantly accepted. The Lodge then met at Excelsior Lodge Rooms in Morrisburg until their new Fraternal Hall Building was ready in 1960. In January 1958, approval was granted by Grand Lodge to change the name of the Lodge from Farran's Point Lodge to Farran-Ault Lodge, thus retaining a much desired link with Lodge history, the Lodge having owned Lodge Rooms in each of the two communities of Farran's Point and Aultsville before flooding by the Seaway. Farran-Ault Lodge was in charge of proceedings when the cornerstone was laid at the new Anglican Church in Avonmore, in 1889, by Grand Master M.W.Bro. R.T. Walkem. The first Official Visit by a Grand Master occurred on January 28, 1891, when M.W.Bro. John Ross Robertson spoke on "100 Years of Freemasonry in Canada" which was to be the title of his two-volume publication of 1900. The first D.D.G.M. for the newly formed Eastern District in 1904 was R.W.Bro. R. Hanes of Farran-Ault Lodge. He also served the Lodge as Secretary for 32 years. The Lodge actively supported the formation of new Lodges at Maxville in 1888 and Wales in 1902. Fraternal visits with neighbouring United States Lodges have long been a tradition with the Lodge. On November 10, 1971, 230 Masons assembled to help the Lodge celebrate their 100th Anniversary. Grand Master, M.W.Bro. William Kirk Bailey was the Guest of Honour. Farran-Ault Lodge has continued to be a vibrant part of the Community. Each year it joins The Canadian Legion and other organizations in a march to the local cenotaph and attends the non-denominational church service which follows. At a recent Open House celebration, the local Knights of Columbus attended as invited guests.

**District Deputy Grand Masters:** C.F.H. Forbes 1878-79; R. Hanes 1904-05; F.T. Shaver 1917-18; S.C. Gove 1930-31; J.C. Edwards



1948-49; G. Dafoe 1967-68; C. Resse 1987-88.

**Assistant Grand Chaplain:** J.K.Somerville 1994-95.

**Grand Junior Deacon:** C.S. Ault 1918-19.

**Assistant Grand Secretary:** C.McConnell 1949-50.

**Grand Stewards:** C.S. Ault 1905-06; S.C. Gove 1918-19; F.E. Dafoe 1931-32; Dr. E.L Brown 1949-50; J.S. Stewart 1968-69; D.G. Dell 1988-89.

**Distinguished Members:**

**R.W.Bro. Frank T. Shaver:** Died Dec. 10, 1967. Represented Stormont County in the Federal Government 1930-1935. Member, Loyal Order of Oddfellows, Aberdeen Lodge No 302, D.D.G.M. and Noble Grand, I.O.O.F. Member of Farran-Ault Masonic Lodge No. 256; D.D.G.M. Eastern District 1917-18; Awarded a 50-year Past Masters Jewel and a 50-year Past D.D.G.M.s Jewel.

**V.W.Bro. J.Kenneth Somerville:** Cheese Maker. A lifetime member of the United Church of Canada. Initiated Finch Lodge No. 557 1962; Scottish Rite 1964; W.M. Finch Lodge 1973; Affiliated with Farran-Ault Lodge No, 256 1987; W.M. Farran-Ault Lodge 1990 to 1993; Charter member Ottawa Consistory; District Chaplain, Eastern District 1992, 1993, 1994; Appointed Assistant Grand Chaplain 1994.

**FINCH LODGE A.F. & A.M. No. 557, G.R.C.**

65 Main Street North, Chesterville, Ontario

Chartered July 24, 1920

**Charter Members;** W.M. D.A. McNaughton; S.W. J.N. McDougall; J.W. D.B. Cameron; Sec. J.S. Stark; Treas. H.K. McLean. Bros. H. Cameron, J. Cameron, E.C. Marshall, J.J. McMillan, J.W. Carr E.H. Marcellus, F.M. Mc Martin, J.S. Farrell, D.A. McIntosh, H. McMonagle, J.D. Forsyth, A.A. McLean, C.T. McQuaig, J. Froats, H.K. McLean, W.E. McQuaig, W.L. Hardy, A. McMillan, K. McRae, L.J. Hutt, D.J. McMillan, D.M. Munro.

**Buildings:** 1st, Above store owned by R.W.Bro. D.K. McLean on Chrysler Road, (Main Street), Finch; 2nd, December 6, 1984, After the death of R.W.Bro. McLean, the property in which their Lodge Rooms were located was offered for sale and the Lodge moved to Chesterville where it rents accommodation in the Fraternal Hall Building.

**Note:** To perpetuate the presence of a Masonic Lodge in Finch, a bench was donated and installed in a small outdoor rest area in Finch, between the Post Office and the Bank.

**District Deputy Grand Masters:** A. MacMillan 1937-38; D.K. MacLean 1956-57; S.H. Cameron 1975-76.

**Grand Stewards:** A.MacMillan 1925-26; D.K. McLean 1938-39; R.E. Rupert 1957-68; D.C. Baker 1976-77.

**FRIENDLY BROTHERS LODGE A.F. & A.M. No. 143, G.R.C.**

Victoria Street, Iroquois, Ontario

Chartered April 19, 1861

**Charter Members:** W.M. Dr. A. Worthington; S.W. N.M. Davy; J.W. J. Slorah; Sec. J. Skinner; Treas. R. Lowery; S.D. J. Baldwin; J.D. J. Patton; Chap. E.W. Beaven. Bros. Z. Skinner, H.A. Simms.

**Buildings:** 1st, The first Meeting was in the Worshipful Master's house on King Street (Old Highway No. 2). 2nd, Sons of Temperance Hall, Iroquois. Annual Rent \$17.00; 3rd, Above Seeley's Store, Iroquois; 4th, Third Floor, Mill's Block, until forced to move by the building of the Seaway Project in 1958; 5th, An invitation from Cardinal Lodge No.491 provided temporary accommodation until a new building could be built; 6th, The new Lodge premises were completed in 1961. The building is shared with The Eastern Star and Cardinal Lodge No. 491, under the name of Fraternal Hall Inc.

**Notes:** On June 24, 1861, Brethren of Friendly Brothers Lodge met at 10:00 a.m. to drive by horse-drawn vehicle to Kempville, a distance of 28 miles, to celebrate St. John the Baptist Day. The Minutes of the day note that, due to lateness of the hour and their visitors' long drive home, the Lodge was not reopened for business after refreshment. Annual dues in 1861 were 10 cents per month, paid monthly. On October 12, 1894, a motion was passed forbidding smoking in the Lodge Room, however, the purchase of six new spittoons was authorized at a cost of \$1.95.

**Community Activities:** Friendly Brothers Lodge No. 143 continues to take an active part in Community Events. It is the "Flag Ship" of the Joint Venture which the Masonic Association enjoys with the Dundas Chapter of the Heart & Stroke Foundation of Ontario. Each year this Lodge carries the lion's share of the work involved in preparation for and running the Annual Duck Race, as well as in obtaining donations for prizes for the event. Members always sell more than double the number of "Duck Tickets" than any other Lodge. The Lodge operates a Refreshment Booth for weekend Ball Tournaments and for the Annual Duck Race. Annual charitable donations continue to be made to the following local organizations: Canadian Cancer Society, C.N.I.B., Dundas Hospice, Bursary to a graduate of Iroquois High School, Frederick Earle Eaton Masonic Memorial Bursary.

**District Deputy Grand Masters:** Dr. J. Stephenson 1876-77; D.A. MacDonell 1896-87; J.D. Harkness 1920-21; H. Hamilton 1931-32; G.B. Glover 1949-50; C.E. VanCamp 1969-70; J.H. Styles 1989-90.

**Grand Stewards:** T.W. Thompson 1881-82; T.A. Thompson 1891-92; D. Fink 1921-22; G.A. Bouck 1932-33; Dr. W.J. Armstrong 1950-51; R. McCaslin 1950-51; C. Brown 1970-71; A. Brown 1977-78; D. Tryon 1990-91.

**HAWKESBURY LODGE A.F. & A.M. No. 460, G.R.C.**

94 Main Street, Vankleek Hill, Ontario

Chartered May 16, 1901

**Charter Members:** W.M. T.T. McWaters; S.W. W.S. Hall; J.W. P.W. Tomkins; Sec. J.A. Ferguson; Treas. W.G. Wright; S.D. W.R. Montgomery; J.D. R.M. Rutherford; S.S. J.C. Murray; J.S. F. Adams. Bros. J. Becham, J. McCulloch, R.S. Hall, C.G. Robertson.

**Buildings:** 1st, We have been unable to determine exactly where the Lodge met during its first two years; 2nd, 1903 to beyond 1912, second floor of Catholic Order of Foresters Hall, Regent St., Hawkesbury. Rent was \$150 per year. Records from 1913 to 1923 have been lost. 3rd, 1923 above Lighthall's Garage, McGill St. Hawkesbury. 4th, 1965 above Bank of Nova Scotia. This accommodation is shared with St. John's Lodge No. 21A.

**Notes:** Only six months after receiving its Charter in 1901, Hawkesbury Lodge made a charitable donation to the Hospital for Crippled Children. Hard times were evident in the following notes from early Minutes: In 1923, Master Mason Aprons were purchased from "Eatons" at a cost of \$2.35 each. March 30, 1933, the Landlord decreased the monthly rent from \$15 to \$7.50. During the years of the Second World War, the Lodge remitted the dues of any Brother who enlisted. On November 15, 1946, a delegation from Grenville Lodge No. 101, G.R.Q., visited Hawkesbury Lodge No. 460 and presented the Lodge with a Bible, used by the former Hawkesbury Lodge No. 210 which had been warranted in 1869, and surrendered its Charter in 1885. Hawkesbury Lodge was proud to receive one of its own Brethren, on December 17, 1959, when M.W.Bro. Clarence MacLeod Pitts, the Grand Master of the Grand Lodge of Canada in the Province of Ontario visited the Lodge. On the occasion of the celebration of the Lodge's 75th Anniversary, on May 1, 1976, it was noted that during the years since the Lodge was warranted, nearly all the prominent Protestants and Jewish families of the town and area had been represented in the membership roles of the Lodge.

**GRAND MASTER:** C.M.Pitts 1959-61.

**District Deputy Grand Masters:** Dr. H.H. Kirby 1919-20; G. Cass 1936-37; C.M. Pitts (Ottawa Dis.) 1940-41; C. MacRae (North Bay Dis.) 1951-52; A. Seay 1964-55; W.T.Russell Hay 1974-75.

**Grand Superintendent of Works:** A.P. Rutherford 1959-60.

**Assistant Grand Chaplain:** Rev. W. Garret 1939-40.

**Grand Stewards:** J. Holthby 1920-21; A. Seay 1937-38; R. Chambers 1955-56; P. Wall 1972-73; J.R. Donaldson 1976-76; F. MacLeod 1989-90.

**HENDERSON LODGE A.F. & A.M. No. 383, G.R.C.**

518 Church Street, Winchester, Ontario

Chartered July 14, 1880; Warranted December 27, 1879

**Charter Members:** W.M. G.P. Sill; S.W. E.L. White; J.W. A. Cameron; Sec. J.A. Waterson; Treas. G. Henderson; Chap. J. Alexander; S.D. A.E. Scott; J.D. S. Swerdfeger; D.C. J.L. Holmes; S.S. J. Young; J.S. A. Beach; I.G. D. Wishart. Bros. A. Campbell, R. Reddick, J.L. Holmes.

**Buildings:** 1st, 1880, The Lodge met for 80 years in rented premises. 2nd, 1961, The Lodge moved into their own building. R.W.Bro. Frederick Cass donated land and the Brethren chipped in with finances and manual labour to build the fine structure in which the Lodge meets today. There is an excellent banquet room and kitchen on the ground floor with the Lodge Rooms above. An illuminated sign, installed above the door in memory of long time Treasurer, W.Bro. Harry L. Flora, was donated by Miss Phyllis Henderson. The Lodge was named in honour of Grand Master, James Alexander Henderson.

**Community Activities:** In 1883, a large contingent of Brethren from Henderson Lodge participated with representative of the Grand Lodge of Canada in the Province of Ontario, in laying the Cornerstone of the First Methodist Church of Canada at Inkerman, Ontario. A Scholarship of \$250, plus a Medallion, suitably engraved are presented each year to a deserving graduate of North Dundas District High School. The successful student also holds a trophy for one year, which commemorates the award.

**District Deputy Grand Masters:** S.S. Reveler 1906-07; A. Sweet 1918-19; B. Fetterly 1928-29; W.J. Stewart 1947-48; F.M. Cass 1966-66; L. Byers 1985-86.

**Grand Superintendent of Works:** J.E. Davidson 1975-76.

**Assistant Grand Director of Ceremonies:** G. Johnson 1907-08.

**Assistant Grand Organist:** N.M. Porteous 1986-87.

**Grand Stewards:** G.McKeown 1919-20; J. Gibson 1929-30; A. Christie 1948-49; H.L. Flora 1966-67; T.A. Sheldrick 1984-85.

**Distinguished Members:**

**R.W.Bro. Frederick M. Cass;** Practiced Law, Chesterville 1936- 1992; Glengarry Highlander, Militia, 1938 and Active Force 1941-1946. M.L.A. 1956-1971. Initiated Henderson Lodge No. 383 1938; Affiliated Canada Lodge and Whittington Lodge, London, England. W.M. Henderson Lodge 1948; Affiliated Chesterville Lodge No. 320; Grand Senior Deacon 1959-60; D.D.G.M. Eastern District 1965-66; Board of General Purposes of Grand Lodge 1970-73; 33rd Degree Scottish Rite. **R.W.Bro. S.S. Revel:** Lawyer, practiced Law in Winchester at the turn of the century.



**R.W.Bro. H.B. Fetterly:** Public School Superintendent in Winchester area before moving to the School for the Deaf at Belleville, where he was one of the Founders.

**R.W.Bro. W.J. Stewart:** Public School Superintendent and prominent United Church worker.

### **LANCASTER LODGE A.F. & A.M. No. 207, G.R.C.**

Corner of South Terrace and Maple Street, Lancaster, Ontario

Dispensation granted September 2, 1868; Chartered July 18, 1869

**Charter Members:** W.M. J.S. Clark; Sec. A. Stickler; S.W. T.C. Richardson; J.W. J. MacLean. Bros. A. Cameron, R. Chapman, A. McLennan, W. Harper, W. Nicholson, A. MacDonald, G.H. Parker, J.B. McKenzie, R. Shaver. Members included Masons from Alexandria, Dalhousie, Martintown, Williamstown, Maxville, Bainsville and North Lancaster, as well as Lancaster. Occupations of Charter Members included Railway Conductor, Railway Agent, Blacksmith, Purser, Painter, Baker, Medical Doctor, Yeoman, Innkeeper, and Merchant.

**Buildings:** 1st, 1868, Rented, Kirktown, (South Lancaster); 2nd, 1869, Rented, in School Rooms, Kirktown; 3rd, 1872, Rented, in Medical Hall Bldg., Kirktown; 4th, 1881, Rented, in Rod Cameron Building, Lancaster; 5th, 1910, The Lodge bought the MacDonald Hotel, formerly the Grand Trunk Railway Hotel in Lancaster and relocated to that building in 1911, where it still meets. It is the only Lodge in Eastern District that can boast of having "Masonic" wallpaper on its Lodge Room walls. Many renovations have been made since 1910. The most significant was to convert the ground floor apartment into two modern apartments in 1959.

**Notes:** Lancaster Lodge actively supported applications for new Lodges in Maxville in 1888, Alexandria in 1896 and Martintown in 1922. Lancaster Lodge is fortunate in that it is one of the few Lodges in the District in which membership levels have remained steady and, for many years, which has been able to operate without using Past Masters in any of the "Progressive Chairs", that is Tyler, Inner Guard, Stewards, Deacons, Wardens or Master. Such was not always the case however. For example, J.P. Snider was Worshipful Master twelve times between 1882 and 1896 and again in 1894.

**Community Activities:** Lancaster Lodge members have always enjoyed an active social life. In the late 1800's and early 1900's, the Annual New Year's Eve Ball was the talk of the community. Ladies attended in long gowns and gentlemen in tuxedo or white tie and tails. Lavish 7- and 8-course meals were featured at the staggering cost of \$1.50 per person. The Lodge continues to feature an Annual Ladies Night Dance each Spring (the tickets now cost \$20 each). In addition, a Family Picnic and Barbeque or Pig Roast is held each Summer. Donations

from the profits of these events have been made to the Residents Association of Chateau Gardens and to the Lancaster Volunteer Fire Department. The latter, to aid in the purchase of a Jaws of Life.

**District Deputy Grand Masters** Dr. A. D. Cameron 1900-01; R.T. Nicholson 1912-13; C.A. Cattanach 1932-33; J.A. McArthur 1950-51; W.R. Steele 1968-69; L.M. Fourney 1988-89.

**Grand Stewards:** J.B. Snyder 1901-02; C. MacRae 1933-34; A.P. MacGregor 1951-52; G.A. Snider 1969-70; M.C. MacRae 1976-77; J.R. Fourney 1984-85; J.M. Lawson 1989-90.

**Grand Standard Bearer:** J.J. Calder 1913-14. The following Members held Grand Lodge rank when they affiliated with Lancaster Lodge: V.W.Bro. J.S. Clark, Charter Member; R.W.Bro. N. Lyons, G.R.Q.; R.W.Bro. J. Bewick, G.R.Q.

### **MARTINTOWN LODGE A.F. & A.M. No. 596, G.R.C.**

Munroes Mills, Glen Roy Road

Chartered First Meeting, under dispensation, March 2, 1922

First Regular Meeting, March 9, 1922

Consecration of Lodge Sept. 22, 1922

**Charter Members:** W.M. A.G. Gordon; S.W. H.S. Kinloch; J.W. H.M. Grant; Sec. D.H. McDougall; S.D. G. Butzer; J.D. D.A. Grant; Chap C. Campbell; I.G. N. Loynachan; Treas. T.R. Craig; Tyler J.R. May. Most of the Charter Members were also members of Lancaster Lodge No. 207, as follows: J. Benning, G. Butzer, C. Campbell, T. Clifton, Others were: A.G. Gordon J.R. May, D.M.J. Sproule, D.P. Stewart, H.H. Campbell, T.R. Craig, D.A. Grant; H.M. Grant, Aurora Lodge Shilo, Sask.; H.S. Kinloch, Conestoga Lodge, Brighton; N. Loynachan, Maxville Lodge, Maxville; J.J. McCulloch, Maxville Lodge; D.H. McDougall, Maxville Lodge.

**Building:** 1st, 1922, A building on King's Road, Martintown was purchased from the Royal Temperance Society for \$600; 2nd, 1969, the former Monroes Mills Public School House on the Glen Roy Road, Northeast of Martintown was purchased and became the Lodge's new home.

**District Deputy Grand Masters:** D.S. McIntosh 1939-40; K.N. McDermond 1958-59; S. Blackadder 1978-79.

**Assistant Grand Chaplain:** R. Millar 1959-60.

**Grand Stewards:** D.A. Ross 1940-41; A.G. Gordon 1959-60; K.C. Gordon 1970-71.

**Distinguished Members:**

**V.W.Bro. Duncan Alexander Ross:** Initiated in Martintown Lodge March 9, 1922; W.M. 1927; Secretary 1930-1944. A member of the Provincial Parliament from 1919 to 1923.

**W. Bro. John McLennan:** Initiated Martintown Lodge 1922; W.M. 1930. Reeve of Charlottenburg Township.

**W. Bro. Kenneth Morrison Barton:** Initiated 1937; W.M. 1946. A merchant and miller in Martintown. Reeve of Charlottenburg Township in 1960.

### **MAXVILLE LODGE A.F. & A.M. No. 418, G.R.C.**

18 Mechanic Street, Maxville, Ontario

Chartered: July 18, 1888

**Charter Members:** W.M. S. Henry; S.W. H. McLennan; J.W. M. Stewart; Sec. C. Merkley; Treas. G. Sanderson. Bros. W. Barnhart, J. McNaughton, M. Carther, P. McNaughton, N. Robinson, W. Hill, J. Moffat, A. Smillie, M. McLeod, J. Morrison, C. Smith.

**Buildings:** 1st, 1867, The Lodge met in rented accommodation on the East side of Main Street, Maxville, until a fire destroyed most of the East half of the village on May 8, 1921, including the Masonic Lodge, furniture and records; 2nd, 1922, Following that disastrous fire, the Lodge rented the second floor of the Robert McKay Building on Mechanic Street, eventually purchasing the building. There are two retail stores on the ground floor which provide a welcome rental income to the Lodge.

**Community Activities:** Maxville Lodge members have contributed countless hours and effort to the Annual Highland Games for which the Village of Maxville is famous. Several officers of the Lodge have served terms as President of the Games, including W. Bro. Walter Blaney and Alan MacEwen.

**District Deputy Grand Masters:** T.W. Munro 1924-25; Dr. J.H. Munro 1942-43; R.A. Stewart 1961-62; A. MacGregor 1981-82.

**Grand Stewards:** G.H. MacDougall 1925-26; E.A. Cameron 1943-44; C.B. MacDermind 1962-63; I. Stewart 1974-76; E. Shields 1982-83.

#### **Distinguished Members:**

**R.W. Bro. Dr. J. Howard Munro:** Dr. Munro won membership in the College of Physicians and Surgeons of Quebec October 21, 1904. Reeve of Maxville Village; Warden of the United Counties of Stormont, Dundas and Glengarry. Initiated Maxville Lodge No. 418 1904; W.M. Maxville Lodge 1925; D.D.G.M. Eastern District in 1941.

**W.Bro. Walter Blaney:** Past President of Glengarry Highland Games.

**Bro. Alan MacEwen:** President of MacEwen Fuels and Past President of Glengarry Highland Games.

**Bro. Jim MacEwen:** President of MacEwen Feeds and Past Reeve of Maxville.

**PLANTAGENET LODGE A.F. & A.M. No. 186, G.R.C..**

Riceville, Ontario.

Chartered February 19, 1867

**Charter Members:** W.M. W.N. Barrie, Merchant; S.W. J.M.C. Delis Dernier, Postmaster; J.W. H. Smith, Gentleman, Municipal Clerk, and Postmaster; Chap. R. Eastman, Tanner; Treas. A. Hagar, Gentleman, Sawmill Owner, 83 years old. Sec. W.A. Chamberlain, Merchant; S.D. J. Van Bridger, Bookkeeper for Counties of Prescott and Russell; J.D. J.W. Hughes, Bookkeeper. I.G. J. Faulkner, Millwright; Tyler W. Cheeseman, Shoemaker.

**Buildings:** 1st, 1867, For many years the Lodge met in a building rented from Sheriff Hagar in Plantagenet; 2nd, 1913, Baptist Church, Riceville; 3rd, 1914, Present Lodge Rooms, Riceville.

**Notes:** Sixteen Meetings were held between March 1 and December 31, 1867. Many meetings did not end until after 1 a.m. The Initiation Fee was \$22, Annual Dues \$3. Transportation was by horse-drawn vehicle, or when the roads were otherwise impassable, by horseback.

On November 12, 1894, a motion was passed to relocate the Lodge to Riceville which was a thriving community. It had a population of 200 and was the seat of Government for South Plantagenet. There were three Churches, a Saw Mill, a Shingle Mill, and several Fulling Mills. Over the next 19 years, there were many discussions and further motions before the Lodge actually relocated. Eventually, land was purchased for the sum of \$90, and the present Lodge building was built at a cost of \$832.10. On November 23, 1904, V.W.Bro. W. A. Chamberlain died. He had missed 15 of the previous 376 meetings. On February 15, 1906, the Tyler's pay was raised from 50 cents a meeting to one dollar. His duties included cleaning the premises, lighting the fire and lamps and keeping the lamp chimneys clean. Competition for Office was keen. At one meeting, one of the Officers was elected on the 10th ballot. On January 5, 1920, arrangements were made to stable horses on meeting nights for the sum of \$2 per year. In 100 of the first 125 years there was a total of four Secretaries. In 1987, major repairs were made to the building, including raising the building, new foundations, running water, central heating and inside washroom. The banquet room received an extensive face lift with new walls, floor and lighting. All of this work was accomplished through the generosity of members and friends of the Lodge with much of the work being done by Members at no cost to the Lodge. R.W.Bro. Lowell Blaney, then Master of the Lodge, was a major player in these renovations. When the Grand Master, M.W.Bro. William R. Pellow heard of the tremendous effort being exerted by the Brethren of Plantagenet Lodge, he sent his personal cheque in the amount of \$50 to help pay for the work. A review of the names on the Membership Lists in the early part of this century will reveal the same



names as we have today: Bradley, Blaney, Campbell, Fitzgerald, Franklin, Gordon, Kelly, MacIntosh, Proudfoot, Ryan, Smith, Wilson and many others.

**GRAND MASTER:** H.O. Polk (Affiliated) 1981-83.

**District Deputy Grand Masters:** W. Franklin 1901-02; J.O. Smith 1907-08; M.W. Shepherd 1915-16; G.A. Ryan 1935-36; B. Fawcett 1962-53; J.H. Fawcett 1972-73; L. Blaney 1992-93.

**Past Grand Senior Warden:** H. Reid 1982.

**Grand Stewards:** J. Smith 1898-99; W.A. Chamberlain 1902-03; . H. Smith 1908-09; G.A. Ryan 1916-17; Dr. J. MacIntosh 1936-37; O. Ryan 1953-64; A. Brownell 1969-70; L.A. Ryan 1973-74; J. Clemens 1993-94.

### **Distinguished Members:**

**R.W.Bro. Lowell Blaney:** 1956, Initiated, Hawkesbury Lodge No. 450; 1966, St. Francis Chapter R.A.M. No.133; 1984, Affiliated with Plantagenet Lodge No. 186; 1986-89; W.M. Plantagenet Lodge; 1990-91, President of Past Master Association; 1991-92, District Buildings Chairman; 1992-93, D.D.G.M. Eastern District; 1993-95, W.M. Hawkesbury Lodge No. 450; 1993-95, Long Range Planning Chairman, Masonic Association. Elder and Trustee of Pendleton United Church;

**V.W.Bro. Dr. John Hampden MacIntosh:** Doctor of Medicine. W. M. of Plantagenet Lodge No. 186 1925; District Secretary 1935; Grand Steward 1936. V.W.Bro. Dr. MacIntosh's son, W.Bro. John MacIntosh, was Worshipful Master of Plantagenet Lodge in 1955.

## **ST. JOHN'S LODGE A.F. & A.M. No. 21A, G.R.C.**

94 Main Street, East, Vankleek Hill, Ontario

Chartered: March 16, 1844 - Grand Lodge of Ireland

July 18, 1888 - Grand Lodge of Canada In Province of Ontario

**Charter Members:** W.M. W. Robinson; S.W. C. Treadwell; J.W. P. McKee; Sec. R. Hamilton; Treas. H. Lough. Bros. E. Cameron, M. Irwin, G. Chrysler, A. McGillivray, G. Reid, A. Close, A. McIlwain, J. Shaw, W. Dickson, A. McKenzie, T. Smith.

**Buildings:** 1st, Bro. C. Ouimet's Hotel, Hawkesbury, Ontario; 2nd, Home of Bro. William Robinson, Pleasant Corners, 1846-53; 3rd, 1953, Moved to Vankleek Hill; 4th, 1860, Purchased building on St. John Street, Vankleek Hill; 5th, 1870, Sold building and moved to premises rented from James Stewart, Innkeeper, at the corner of Main and St. John's Street, Vankleek Hill; 6th, 1871, relocated to L'Orignal in the home of James O'Brien; 7th, 1873, moved to the "Lodge Hall" in L'Orignal; 8th, 1889, moved back to Vankleek Hill and by 1891 was meeting at the Orange Hall, Union Street; 9th, 1898, moved to

McCallum Hall, St. John's Street, just one door from where it met in 1860; 10th, 1910, moved across the Street to Farmer's Block; 11th, 1930, moved to its present location. In 1984 they purchased this building and Deeded it to the Town of Vankleek Hill in return for a 99-year Lease.

**Notes:** The early days of Freemasonry in what is now Eastern Ontario, presented many difficulties to the Brethren. Some of this unrest may be evident in the many moves of the meeting place of this Lodge. A student of Masonic History in Ontario will be well aware of the difficulties experienced in the days when our own Grand Lodge was striving for official status and recognition. Apparently, St. John's Lodge also had their share of these identity problems as they wrestled with decisions about abandoning their Irish Grand Lodge affiliation in favour of The Grand Lodge of Canada. At one stage, apparently discussions became quite heated for it is recorded in the Lodge History that the D.D.G.M. of Ottawa District, G.R.C., R.W. Bro. Barbour ruled that Lodges under his jurisdiction were not to admit members of St. John's Lodge as visitors. It is also reported in the History that after many surrenderings of the Warrant and reversals, a resolution was finally passed on November 26, 1887, to surrender the Warrant under the Irish Jurisdiction and join the Grand Lodge of Canada. The principles of Freemasonry have prevailed and all wounds are healed. Today, No. 21A participates in, and actively supports all the activities of the District. The Lodge is proud of having the distinction of being the oldest Lodge in Eastern District. They celebrated their 150th Anniversary in April 1994 with a gala Reception for our Grand Master, M.W.Bro. C. Edwin Drew.

**District Deputy Grand Masters:** H.C. Jones 1910-11; A.D. MacRae 1922-23; W.R. Hall 1940-41; Dr. D.S. McPhee 1959-60; D. Bond 1979-80.

**Grand Sword Bearer:** H.C. Jones 1908-09.

**Grand Stewards:** R.H. Marston 1891-92; S.N. Morrison 1911-12; C.H. Reasbeck 1923-24; Dr. D.S. McPhee 1941-42; J.A. Fraser 1956-67; D.J. MacIntosh 1960-61; S. Leroy 1971-72; D.G. Folkard 1980-81; F. Williams 1991-92.

### **WALES LODGE A.F. & A.M. No. 458, G.R.C.**

Memorial Square, Ingleside, Ontario

Chartered: July 15, 1903

**Charter Members:** W.M. A.S. Wylie; S.W. Rev. C.O. Carson; J.W. O.C. Pitts; Sec. F. Warren; Treas. J.R. Manning. Bros. W.J. Baker, W.G. Bennett, L. Hickey, O. Raymond, C.H. Bockus, W.H. Markell, E.C. Robertson, W.N. Brounell, R.M. Marshall, W.I. Rombough, C.C. Farran, W.J. McClevirly, C.U. Thompson, G. Gillard, H.A. Morgan, W.A. Tulloch.

**Buildings:** 1st, 1903, Village of Wales; 2nd, 1958, Village of Long Sault; 3rd, 1985, Fraternal Hall Building, Ingleside.

**Notes:** Wales Lodge originated in the Village of Wales in 1903. At that time, Wales was a prosperous community a few miles North of the St. Lawrence River and Number 2 Highway. Unfortunately, Wales Lodge was another of the casualties of the St. Lawrence Seaway and Power project. The village was flooded in 1958 and the Lodge was forced to find new accommodation. Their last meeting in Wales was on December 30, 1957. After holding one Meeting in Cornwall, the Lodge purchased the former Mille Roche United Church which the Seaway Project Officials moved to the newly created village of Long Sault where it served as the Lodge Rooms for twenty-seven years. The writer recalls visiting Wales Lodge in Long Sault in the late 1950s on the occasion of a "DAYE NIGHT", when all the Officer's Chairs were occupied by members of the DAYE family. In September, 1985, Wales Lodge sold their building in Long Sault and purchased a one-third interest in the Fraternal Hall Building at Ingleside.

**Community Activities:** Wales Lodge is very active in their Community. Annual events are held in Long Sault with the proceeds being donated to local charitable organizations. Recent donations have been made to Osnabruck Township CPR Equipment, Cornwall Township Arena Fund, Shriner's Hospital, Frederick Earle Eaton Masonic Bursary Fund and an Annual Bursary to a deserving graduate of the Rothwell/Osnabruck High School.

**District Deputy Grand Masters:** C.O Carson 1908-09; G.A. Shaver 1926-27; G. Rice 1944-45; E.R. Daye 1963-64; H. Summers 1983-84.

**Grand Stewards:** H. McGinnis 1927-28; A. Robb 1945-46; D. McNaughton 1964-65; D. Potts 1984-85.

**Grand Standard Bearer:** F. Warren 1909-10.

## WILLIAMSBURG LODGE A.F. & A.M. No. 458, U.B.C.

518 Church Street, Winchester, Ontario

Chartered: October 30, 1906 was date of first Meeting

**First Meeting:** R.W.Bro. S.S. Reveler, installed as D.D.G.M. that year from Henderson Lodge No. 383, acted as Worshipful Master. R.W.Bro. A.N. Fulton of Chesterville Lodge No. 320 acted as Sr. Warden and W.Bro. Sweet acted as Junior Warden. W.Bro. Ross H. Beckstead was installed as the first Worshipful Master and the following year Bro J.H. Deeks was elected as Secretary. Unfortunately, existing records are limited and no additional information about Charter Members was available to this writer.

**Buildings:** 1st, Rented premises on Highway 31, in Williamsburg; 2nd,

1988, Fraternal Hall Building, Winchester.

**Notes:** One member and the widow of a former Member receive Benevolence Grants from Grand Lodge.

**District Deputy Grand Masters:** C.F. Whittaker 1923-24; A.M. Casselman 1941-42; O. Beckstead 1941-42; W. Smail 1960-61; L. Eyamie 1980-81; R.W.Bro. Casselman's private avocation caused him to be transferred out of the District shortly after being elected and installed as D.D.G.M. R.W.Bro. Beckstead was appointed by the Grand Master in September 1941.

**Grand Stewards:** O.P. Becker 1924-25; R.C. Whittaker 1942-43; O. Garlough 1961-62; D. Hess 1981-82.

### LIST OF SOURCES

The contents of this paper have been based on information obtained from the following sources:

- A History of Freemasonry in Canada, by John Ross Robertson, published in 1900;
- From Royal Township to Industrial City, Elinor Kyte Senior, (Cornwall Public Library);
- Documents from the Public Library in Williamstown, Ontario;
- Interviews with Masons in Eastern District;
- Minutes of Eastern District Annual Meetings;
- Minutes of The Masonic Association of Eastern District;
- Proceedings of Annual Communications of the Grand Lodge of Canada in the Province of Ontario;
- Records of individual Lodges of Eastern District;
- Whence Come We? a book on Freemasonry in Ontario 1764-1980, Grand Lodge A.F.&A.M. of Canada in the Province of Ontario.



Review #1

**FREEMASONRY IN THE UNITED  
COUNTIES OF STORMONT,  
DUNDAS AND GLENGARRY**

by Bro. John Ross Matheson  
Rideau Ferry, Ontario

I wish to thank R.W.Bro. Robert Throop for this invitation to review R.W.Bro. Fournery's History of Freemasonry in Stormont, Dundas and Glengarry, and in several of the adjacent Lodges, Cardinal, Plantagenet, Hawkesbury and St. John's which are located just west and north of the boundaries of the United Counties. My grandfather, Duncan McCuaig, was a life member of Lancaster Lodge No. 207. My parents were proud to be Glengarry born. Four ancestors from the Mohawk Valley served in the First Battalion of the Royal Yorkers, and, finally, four of our grandchildren through our adored McWhinney daughter-in-law are descendants of Sir John Johnson and the love of his life, though alas never his lawful spouse, Clarissa Putman of Tribes Hill. You will understand why I was easily talked into this assignment. Now I feel rather like the lance-corporal who was invited to evaluate Montgomery's plan for the Normandy landing.

Our distinguished brother has provided a bird's eye view of over two centuries of our history. He has assessed masonry's impact upon Eastern Ontario, the matrix of the Canadian Confederation.

*'Tread softly stranger, reverently draw near,  
The vanguard of a nation slumbereth here.'*

In his sweep over time and geography the paper refers to a number of considerations overlooked by many historians, the deliberate placement of Loyalist settlers by religious affiliation, from East to West -- Scottish Roman Catholic, Scottish Presbyterian, German Calvinist, German Lutheran and Anglican. His study alludes to the intimacy and warmth of the relationship between Johnson and First Peoples--the old Chief, Lazare Teconwarinal's funeral oration on behalf of the Mohawks of Caughnawaga, St. Regis and Two Mountains affirms there is one race -- the human race. Montreal press accounts (available in the National Library) seem to establish that once we truly felt part of one another. His paper reminds us of our French heritage, "a Lodge met in Quebec from 1721 until 1748 under the name of Les Franc-Macons Regeneres and held its charter from the Lodge IL'Amitie et Fraternite in Dunkirk." My boyhood home was close to the great stone spire off Dufferin Terrace in Quebec City which bears just two words, 'Mont-calm' and 'Wolfe'. This monument was unveiled in the presence of the

Marquis of Lorne and erected by Freemasons in memory of two fallen brethren who had perished on the Plains of Abraham. Montcalm, like Admiral Levis, and like many of the French-speaking Fraser Highlanders under Lord Lovat's command were Roman Catholic. This British victory at Quebec saved French Canada from the trauma and vicissitudes of the French Revolution.

Our communality and interdependence in the continuing struggle to safeguard identity were understood by that noble patriot Eugene Enenne Tache when he wrote of his own French heritage one hundred years ago:

<i>"Je me souviens</i>	<i>(I remember</i>
<i>Que ne sous le lys</i>	<i>That born under the lily</i>
<i>Je crois sous la rose"</i>	<i>I grow under the rose)</i>

Regretfully less noble nationalists have been pleased to ignore the two last lines to better nurse their grievances. In so doing they have managed to entirely corrupt Tache's great message.

R.W.Bro. Fournery's paper will serve as a stimulus to detailed research upon specific subjects. Arthur Pound in "Johnson of the Mohawks" reports that on May 23, 1776 Sir John was constituted the Master of St. Patrick's F. & A.M. No. 4 and was installed on August 23rd with Johnson Hall as the meeting place. In this he followed his eminent father, Sir William Johnson, the First Baronet of New York. In turn he was succeeded in 1770 by his cousin Guy Johnson. Sir John was raised in 1769 to the Sublime Degree of Perfection and thereafter embarked upon another career in Masonic leadership in Albany in the Scottish Rite. Some researcher of Loyalist heritage might care to gather up the details of the Johnson contribution to the Craft from sources in New York, Ottawa, Montreal and England. The M.W.Bro. Howard O. Polk, U.E., would be in a position to open up many doors. Contemporary historians such as Dr. Elinor Kyte Senior have emphasized the influence of the order upon Canada's early settlement. In "From Royal Township to Industrial City" (1983) she writes, "As the most powerfully organized fraternal society in the country at this time, the Order, which included Roman Catholics and Jews, was far better represented in the western part of the province of Quebec than any religious denomination. Cornwall's founder, Sir John Johnson, had been Provincial Grand Master in New York before he fled to Canada. In 1788 he accepted the post of Provincial Grand Master of Canada when Deputy Surveyor John Collins relinquished the post after serving since 1767 . . . Members of the Order stood at the pinnacle of power in the province." This is the professional opinion of a scholarly outsider to masonry.

While some revolutionaries, who characterized themselves as 'patriots', prefer to believe "Sir John Johnson's eyes had become blind to the Masonic sign and his ears deaf to the Mason's Word" it is a fact

that many Loyalists and many of the British military were active in the Craft. The great Mohawk warrior, Joseph Brant, served as one of Sir John Johnson's Masonic officers. He, too had sat in lodge in London. THE FREEMASON recounts that Brant saved Captain McKinstry, a brother, from certain torture and death and returned him safely to the American outposts. One historian has stated the Revolutionary War provides the first instance in history where men of one race, religion and language expelled neighbours and seized their property because they held to a contrary political opinion. Happily the scarred earth is covered with redeeming grass, enmities have matured into warm and firm friendships. Indeed, today there is voiced some anxiety that Washington regards itself as the capital of the old British Empire and the primary site for any Royal visit.

The bulk of this paper, which deals in detail with the Lodges of Eastern Ontario results from "the co-operation and assistance received from Lodge Secretaries and Members." In marshalling this material R.W.Bro. Fourney has proved imaginative, innovative and awesome. He is a commander with extraordinary powers of persuasion. One sees why he proved so successful as a Provost Marshall in World War II, being mentioned in despatches for his initiative and valour. Lodge secretaries have responded dutifully to his challenge. Pages of this paper are replete with factual information which will prove helpful to brethren preparing themselves for Masonic leadership. As a labourer in the quarries destined not to rule but to obey I was charmed to read kind references to brethren never aspiring to wear braid but nevertheless fondly remembered for their contributions in making Canada a better country. Forgive me for adding; also, how delighted I was to discover so many graduates of Queen's University memorialized for services to Craft or community.

In this presentation R.W.Bro. Fourney has provided important and timely information respecting the health of the fraternity, a warning respecting the decline in membership, and an intimate and heartwarming look into the experiences and problems and triumphs of individual Lodges. We read the postwar story of Eastern Ontario, sacrifices resulting from massive Seaway disruptions, the economic ups and downs. Masonry is foremost an exercise in symbolism. This Masonic study of an area is the story of people, of some of Grand Lodge Rank, of some who might be called distinguished. It records, also, the achievements of others who through their lifestyle and community service have with love and humility laid their little gifts upon the altar of this nation. No ritualistic exhortation is as eloquent as example. For the leadership and the teamwork that have produced this inspiring paper we offer our congratulations.

Bro. John Ross Matheson

Review #2  
**FREEMASONRY IN THE UNITED  
COUNTIES OF STORMONT,  
DUNDAS AND GLENGARRY**

by R.W.Bro. Arthur Youngs  
and R.W.Bro. David Wilson

We, David Wilson and Arthur Youngs, are quite pleased and feel highly honoured to be chosen to review "A History of Freemasonry in Stormont, Dundas and Glengarry", presented by R.W.Bro. Len M. Fourney, D.D.G.M., Eastern District 1988-89.

Eastern District, indeed, enjoys a rich heritage in Freemasonry. As we turn each page, not once, not twice, but three times and more, what a pleasure to note each Lodge is participating . . . some rather modest in brief reports; others who wish to open the door and let their light so shine. Whatever the offering, it speaks well of Eastern District . . . A 100% response to the call.

Our different avenues we have trod, shared among each Lodge of Eastern District these past years witnessed that loyalty of response by each Lodge in the Projects of H.E.L.P. and H.O.M.E., Eastern District stood in 14th, 15th or 16th among the 46 Districts.

Our Eastern District salutes the grand heritage of our forefathers and continues to take pride in holding the Torch high. Why do we report thus? Note pages of this History presented: topics as Regalia, Rotation System, Bursary Fund established, Joint Venture Heart & Stroke Foundation. Charitable Work of Eastern District; mince these with individual Lodge reports, you will find our committees are to be commended for a continuance in progress. As our heritage has exercised in the past. We commend R.W.Bro. Len Fourney upon his excellent work on behalf of Eastern District in general and Lancaster Lodge No. 207 in particular as welcome is extended to The Heritage Lodge No. 730 visit.

R.W.Bro. Arthur Youngs and R.W.Bro. David Wilson



## THE KNIFE AND FORK DEGREE

### The Refreshment Hour and Masonic Toasts

R.W. Bro. Brian Rountree  
Preston-Hespeler Masonic Temple  
Cambridge, Ontario  
September 20, 1995

### INTRODUCTION

Margret Visser, in her excellent book *THE RITUAL OF DINNER* tells us that "*table manners have a history, ancient and complex*" and proceeds to do so in over 400 pages. As I have only a short time to talk to you, I shall dwell only upon that part of table manners which is near and dear to us -- the Refreshment Hour and the practice of the Masonic Toasts which we give at that time.

It is always fascinating to see the ways which lodges conduct their refreshment hour; it is one of the benefits of visiting. The structure of the time may vary along a continuum (chili and buns) to the very formal (Installation Banquet). Yet one can see a number of common items.

Tradition informs us that in the beginning we undoubtedly used one common cup when at a drinking party. As society became more "civilized", separate cups were used but they were filled by servants from the common cup which stood on a sidetable in the banquet room. Eventually, special rituals grew up around the sharing of a meal and its drinking practices.

For example, an ancient Greek practice of pouring out a small amount of wine as a gift to the Olympian Gods and giving a short prayer before a feast. The Homeric ritual for this act involved rising to one's feet holding a cup full of wine in the right hand, looking up into the sky, deliberately spilling some of the drink praying with both arms raised, then drinking. The Olympian Gods were not necessarily thought to have imbibed the wine, but they accepted the gift, that all-important first mouthful, and a connection to them was thereby established. "Drinking to" people was, and remains, in some respects similar to pouring libations. The toaster rises too, if the recipient of the honour is important enough; all must certainly raise their glasses.

Bernard Jones in his *Freemasons' Guide and Compendium* is of the opinion that the holding out of a glass of wine when we drink a friend's health derives from the Greek custom of handing the glass to the person

being toasted with the salutation, "This to thee!"

Lewis Edwards, P.M. of Quatuor Coronati Lodge No. 2076, tells us that the healths were "*more or less impromptu eulogies of the object of the toast. They were very popular in the 18th and 19th centuries and consisting usually of a short pithy sentence.*" (Edwards; 3) He then gives several examples:

1) The Queen, may she stand as an oak, and her enemies fall as the leaves. 2) After we have weathered the storm of life may we drop quietly into the harbour of eternal bliss. 3) To all those who steer their course by the three great lights of Masonry. 4) May the brethren of our glorious Craft be ever distinguished in the world by their regular lives, more than by their gloves and apron.

Hosts could toast guests, but never the reverse. Hosts had to control the number of toasts they drank or they would quickly become incapable of hosting at all. As Margret Visser points out, "*Men in groups have often found it irresistible to boast of their drinking valour, and to challenge others to see who could 'take' the most. It could be impossible to turn down such a challenge without losing face; Alexander The Great is said to have died by returning one pledge too many*"

Over 400 years ago the Italian writer Giovanni Della Casa, in his book of manners titled *GALATEO*, tells his audience about these practices:

*These drinking bouts were an ancient custom of the Greeks, or so I have heard tell from several men, who are full of praise for a good man named Socrates, who lived in those days. He spent the whole length of a night in a drinking contest with another man named Aristophanes, and at dawn the next day he worked out a difficult problem in geometry without a single mistake. In this way he proved that the wine had done him no harm.*

Della Casa then gives his opinion of the episode:

*(Socrates) certainly deserves no praise for drinking so much wine that night, for a barrel would have done better than he did, since it would have held more. It did him no harm, it was more likely due to his strong head than to the self-control of a civilized man.*

The shape and size of glasses used at banquets has varied down the centuries and from culture to culture. Frankish glass tumblers used at banquets in the 4th and 7th centuries had rounded bottoms and were designed to tumble and spill what was in them when set down. 16th century bell-shaped venetian glasses were similar, having a footless stem and could only be put down reversed, like a bell.

The practice of "firing" at a toast may have derived from an attempt to imitate the sound of gunfire which was given to honour certain people of importance. Bernard Jones speaks of a celebration of

the Preston Guild in 1682 and relates that when the Mayor's procession had arrived at the "Church gate barrs" a "chief scholler" of the school made a speech following which; *"a Barrel or Hogshead of nappy Ale standing close by the Barrs is bleached, and a glass offered to Mr. Mayor, who begins a good prosperous health to the King, afterwards to the Queen, The Nobility and Gentry having pledged the same; at each health begun by Mr. Mayor, it is attended with a volley of shot from musketeers attending."*

Today the practice is related in the various actions attached to the "fire" given before a toast.

Nigel Hardy, in an interesting article on firing glasses, tells us that the brethren would use them by rapping *"the bases of their glasses upon the table as a form of acclamation to honour a toast"*

It is inevitable that as the glasses were used to imitate a "fire" then the thickness of the glass bottom was increased. Members were breaking the glasses far too quickly and were having to be charged for their replacement. Eventually the sound became transferred to hand claps and there arose a distinct order of how the fire would be given and how many times depending upon the rank and station of the recipient.

Author and past Secretary of Quatuor Coronati Lodge No. 2076, Harry Carr relates; *"Among other peculiar practices, I recall, with something akin to horror, an Australian Brother's description of several different forms of 'fire' in use in Australian jurisdictions. One of them, which involved clapping the hands on different parts of the body, was almost a gymnastic exercise, requiring a degree of agility by no means conducive to good digestion."*

He may be referring to the "fire" known as the *APRON, HEART AND HAND* -- smack your apron (where it would be, then your heart, and then your hands together, three times.

Another one is called *THE FISHERMAN'S FIRE* and is given thus; *missed him -- lost him -- caught him*. The appropriate action assigned to this toast is that of casting a fishing line. It is followed by hand claps three times each, on the left, on the right and on the left again.

The analogy of firing was carried to extremes in some lodges which assigned military names to the wine and glasses, the bottles and water. This is especially evident in some of the early French Masonic writings where we find references to:

cannons	(glasses)	barrel	(bottles)
rough ashlar	(bread)	materials	(food)
stars	(lights)	tiles	(plates)
swords	(knives)	white sand	(salt)
white powder	(water)	red powder	(wine)

Taking only a little wine at a toast is a modern constraint; toasting in the past has often meant draining the whole vessel. We can suppose

that practice in former times meant that in *"health-drinking, a man would mention the name of a friend and empty his cup, but toasting was in every way similar to the custom which we practice today. Drinking a toast became fashionable at the time of Charles II."*

The toastmaster so styled, first appeared in the 1740's and became an essential feature at gatherings when drinking in company might mean a hard and lengthy evening.

*"In those days the master of ceremonies could rarely withstand a fairly continuous intake of strong drink and manage to officiate with sobriety. Special glasses therefore were designed for his use, bearing an outward resemblance to the others round the table but deceptive as to their capacity. An almost solid bowl possessed only a small conical depression, capable of holding a mere half-ounce of liquor."*

These glasses would be derived from the special small "dram" glasses that had been developed to hold small amounts of cordials or *"distilled spirituous liquors or strong waters"* which were served in the taverns or inns of the era. After a bit of calculation, we note that the special glasses for the toastmaster held only 3 tsp. of liquor.

After all the preliminary information, you may be wondering, what is the origin of the word toast? As you may have already suspected, it comes from the British practice of floating a piece of toasted bread on top of the wine, ale or mead of the loving cup. Once the bowl had gone round, the host was expected to drain the last drops and consume the toast in honour of the guest. **The Oxford English Dictionary** reports **The Tattler** issue No. 24 of June 1709 ties the word "toast" with *"an incident alleged to have occurred at Bath in the reign of Charles II, 1660 - 1684."* The substance of the story, not mentioned in **The Tattler**, is that a certain woman, standing in the water of the Cross Bath (in Bath, England), was toasted by an admirer who used the water itself to drink to her health. Several weeks later, however, the same paper (No. 31 of 18 June 1709) gives this report about toasts:

*"Then, said he, Why do you call live People Toast? I answered, That was a new name found out by the Wits to make a Lady have the same Effect as Burridge in the glass when a Man is drinking"*

We find an example of this toasting of the ladies in **An Hudibrastick Poem**, written in 1722/3:

*"They drink, carouse, like any Bacchus  
And swallow strongest Wines that reach us;  
They various Healths straight put around,  
To ev'ry airy Female Sound;  
But \*Sally dear's the Fav'rite Toast,  
Whose Health it is they drink the most..."*

\*Sally Salisbury, the noted Prostitute, in prison for stabbing a young Gentleman.



The word toast "*became applied in its present sense of a health as we in Fielding's **True Patriot** (1746) where he says 'A toast which, you know, is another word for drinking the health of one's friend . . . or some person of public eminence'.*"

One practice that was popular at banquets was that of "challenging" in which drinking of healths from table to table was made at the sudden whim of the challengers. It was commonly observed at the beginning of the 18th century, not only by Freemasons, but also by club assemblies and other similar gatherings where there were spirituous beverages on hand. One notes from the 1993 summons of **Fiat Lux Lodge of Research No. 1980** (Alberta) that their festive board list includes "the challenge".

As early as 1558 Giovanni Della Costa suggests to his readers in **Galateo**: "*If anyone challenges you, you can easily decline to accept by saying that you admit defeat, and you may thank him and even taste a little of the wine for the sake of politeness without drinking any more.*" (Della Casa; 99)

## MASONIC CONNECTIONS

As was mentioned earlier, the probable origins of giving healths may come from the ancient practice of drinking to the gods and to the dead, giving them the all important first sip from the cup. Quite a bit of ritual and ceremony became attached to drinking customs and in the 17th century there were manuals printed which detailed these practices. They were especially concerned with the correct courtesy to be observed in taking wine with someone of a higher rank.

These customs were undoubtedly taken into the Masonic Fraternity at its inception since we read in Anderson's **Constitutions** . . . of 1738 that "*John Theophilus Desaguliers, LLD and FRS . . . reviv'd the regular and peculiar toasts or Healths of the Free Masons.*"

We know that Masons have always been looking to ancient documents to substantiate current practice: the older the better, of course! We look to the **Old Charges** or to earlier exposures and pamphlets for information and we are usually successful in our researches.

We find the following in **The Old Gothic Constitutions**, from the **Roberts Constitutions** of 1722:

*"You shall not go out or drink by Night, or if Occasion happen that you must go, you shall not stay past Eight of the Clock, having some of your Fellows, or one at the least, to bear you witness of the honest Place you were in, and your good Behaviour, to avoid Scandal."*

In Benjamin Cole's **The Book of Constitutions of the Free & Accepted Masons** of 1729 we find this part of "The Enter'd Prentice Song":

*Come let us prepare  
We brothers that are  
Assembled on merry Occasion;  
Let's drink, laugh, and sing;  
Our Wine has a Spring;  
Here's a Health to an Accepted Mason.*

George Oliver, in **The Revelations of a Square**, has a silver square come alive and relate Masonic history with which it was involved since the time of Sir Christopher Wren. The square says:

*"I can testify to the convivial Propensities of the Brethren of that day. Dermot did not libel them when he said, 'Some of the young brethren made it appear that a good knife and fork in hands of a dextrous Brother, over proper materials, would sometimes give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe'." (Oliver; 9)*

Brigadier A.C.F. Jackson quotes from the exposure **Shibboleth** of 1765 in which we are told that after the election of the Grand Master,

*"After the oration, public and loyal healths are toasted, and before and after each, a Mason's song, with the best instruments of music"*

At the opening of the Lodge, says this same source, the Master *"puts on his hat, and strikes the table three times with a small wooden mallet, the rest of the brethren being uncovered; they then sit down, drink and converse promiscuously."*

We can be very happy, these days, that we do not have to pay for the whole banquet upon our initiation as was the case in the past. We find recorded in Plot's **Natural History of Staffordshire: and ascertain with a collation according to the Custom of the place.**" He makes it clear that the candidates paid for the collation for the members.

We find this item in **The Memoirs of Elias Ashmole, 1717**, *"March 1682, 11: We all dined at the HALF MOON in Cheapside, at a noble Dinner prepared at the Charge of the new accepted Masons."*

## SEATING

In **The Rituals of Dinner** Margret Visser says that *"Eating together is a sign of friendship and equality and yet people have always used the positioning of the 'companions' as an expression of the power of each in relationship to the other."*

At the turn of this century W. Bro. William Campbell-Everden declared that *"Visitors should be arranged in the order of their rank and precedence on the right of the W.M. The only exception is the Initiate who, on the night of his Initiation, takes precedence of the visitors, Grand Lodge Officers included, and sits on the immediate right of the W.M."* (P. 345)

The best way to remember the seating plan is to keep this simple rule in mind: *"the smaller the distance from the host, the greater the honour."*

The guest speaker, or the most honoured person for the evening, will be to the immediate right of the host (the W. M., usually). The next senior person of the evening would sit to the left of the W.M. Other people can be alternated, in order of their seniority.

This seating plan works very well for a Mason-only function. It is a curious fact that until very recent times men and women in Europe (as in other parts of the world today) sat apart, usually in separate rooms.

*"During the Middle Ages, women might sit in a gallery or balcony specially provided so that they could watch the men at dinner. But noblemen could at certain places and times sit each with a female partner beside him 'promiscuous seating', as the Victorians were to call this arrangement."*

If you are at a formal gathering where there are ladies present, then they should be seated with their husbands/escorts. The Junior Warden may wish to have a mixed seating where his lady and that of the Grand Lodge Officer trade seats.

If you have entertainment, it should be presented before the formal toasts of the evening are made. It is a good idea, whenever possible, to arrange for a table lectern (and even a microphone) for the use of the speakers. When doing head-able introductions the Toastmaster could say something like;

*"I will now introduce the head table. I would ask each person as they are introduced to stand and remain standing, and I would ask you to hold your applause until all have been introduced."*

He would start with his extreme left and work inward to himself, then go to his extreme right and work inwards to the Guest of Honour for the evening. If the Guest of Honour is to be introduced later then at the introductions only the person's name need be given. The resume information can be given later at the proper introduction time.

When the Grand Master or District Deputy Grand Master is making an official visit, it is inappropriate to have a guest speaker. (Recognizing, of course, that the Grand Master can be given directions to the contrary!)

### SPEAKING

It has been said that *"A well-constructed speech, confidently delivered, can be as interesting as good conversation . . . albeit, a one-sided one."* (Blakey; 97)

Some guidelines for good speaking include the following:

- stand up straight, head up
- do not have your head down to read your notes or bend over a table

- enunciate clearly
- do not drop your voice at the end of a sentence
- take your time: remember the value of a pause in the right place
- address each section of your audience in turn
- do not fidget
- try to appear composed and assured, even if you are not -- do not let your audience think you are nervous!

Proposers of toasts will please note that it is not necessary to go through every Masonic rank represented at the meeting. You just need to acknowledge the Toastmaster and the senior brother present.

e.g. "*Bro. Toastmaster, M.W. the G.M., Brethren.*"

Never read initials -- tell their words in full, or omit them, Therefore, in the example above, one would read in full "*Most Worshipful the Grand Master.*"

The introduction of a guest speaker is important to both the speaker and the audience. A resume should have been provided ahead of time and the introducer should be familiar with it. Normally only a paraphrase is given to bring out the highlights. The introducer should not use the opportunity to add personal remarks, experiences, stories or other unnecessary words. If you are proposing a toast and find it absolutely necessary to add a story, you must be very sure that you can relate your story to what you saying in your toast. "*Never, repeat, never tell stories which are at all suggestive or in bad taste.*" [Blakey; 100]

## TIE REFRESHMENT HOUR

We are so very much used to the idea of "refreshment" being connected with the time outside and after the Lodge has been at Labour. But let us not forget that sometimes we have a recess during the meeting when the Lodge is then called from Labour to Refreshment (and the reverse on return) and by his installation charge the Junior Warden has the oversight. The work of the Freemason was not always separated that way. In "*The Master's Song*" which is contained in Anderson's Constitutions of 1723 we find, at intervals during the song, some toasting instructions added in the form of footnotes; for example:

[Stop here to drink the present Grand Master's health]

Though not a toast, the GRACE is part of the proceedings of the Refreshment Hour. There are many sources from which the Chaplain or a designated brother may choose a Grace to give at the opening of the formal proceedings of the refreshment hour. Over the years the standard grace has been: "*For what we are about to receive, may the Great Architect of the Universe make us truly thankful and keep us ever mindful of the needs of others.*"

It is important that the Grace chosen be appropriate, if there be a



special occasion celebrated that night. The brother giving the Grace ought to end with Amen if only for the simple reason that this is a cue to the listeners that he is done and they then may give the usual response "So mote it be".

Another item to be mentioned here is the use of the GAVEL. The Worshipful Master was presented with the gavel at his installation for the purpose of keeping order among the brethren. The Worshipful Master being in charge of the Table, it is natural that the gavel be used to the same purpose and with the same manner as during the Lodge at work. Therefore, as Harry Carr points out, "*It should never be necessary for the Master or I.P.M. or the D.C. to remind the brethren aloud that they must respect the gavel.* (his italics , p.177).

Because he is assigned the duty in his Charge at Installation, the Junior Warden is considered by the Grand Lodge of Manitoba to be the Toastmaster at the Refreshment Hour. In that case, he must have consulted earlier with the Worshipful Master as to the degree of formality for the Hour. Near the end of the Lodge meeting he should (if the program for the refreshment hour is anywhere near formal) announce the names of those who will be at the head table with the W.M. This will save him the effort of having to chase down the brother later.

### NOTES ON THE VARIOUS TOASTS

**Meeting The Challenge**, the 1976 manual from Ontario, says that there are only three obligatory items for a refreshment hour:

*Grace or Invocation,*

*Toast to the Queen and the Craft (usually before refreshments)*

*Toast to the Grand Master and Grand Lodge (usually after refreshments).*

If the evening is planned to become more formal, therefore, more toasts may be added.

### THE FORMAL TOAST LIST

We shall follow the Formal Toast List as given by the Grand Lodge of Manitoba in the rest of this discussion. Some items may have been touched upon elsewhere and will not need repeating here.

1. O CANADA (optional)

2. GRACE (Meal or light repast; fits here)

3. THE QUEEN AND THE CRAFT

The first toast of the evening is always this "Loyal Toast," as it is referred to in England. The form "The Queen (or the King) and the Craft" is traditional among Masons within the Commonwealth dating back to 1738. The toast indicates that loyalty to Queen and country is an essential principle of Freemasonry and reminds us of the closing

charge given to the newly Initiated Mason. On her accession to the throne, Queen Elizabeth especially expressed her personal wish for Masonry to continue with the traditional "Loyal Toast" out of respect for her father, M.W. Bro. King George VI, who was a devoted and ardent supporter of the Craft.

If there are brethren present who are from another country, a toast to their Head of State would be given here, e.g. a Toast to the President of the United States of America. No response to this toast is required.

#### 4. HEAD TABLE INTRODUCTIONS

#### 5. THE GRAND MASTER (or) THE GRAND MASTER AND THE GRAND LODGE OF MANITOBA

The toast to "*The Grand Master, M.W. Brother-----*" proposed to the Grand Master personally as the chief head and ruler of the Craft in our Grand Jurisdiction. It is to be used when he is present. The reply is customarily given by the Grand Master. In his absence we render the toast as "*The Grand Master and the Grand Lodge of Manitoba.*" This toast should be given at all masonic functions.

#### 6. REPLY OF THE GRAND MASTER (or a present G.L. Officer)

There is only one reply to this toast and that honour must be offered to the senior Grand Officer present. When there is a current Grand Lodge Officer present to reply to the toast, the proposer of this toast should keep his remarks brief, well prepared and to the point. The toast can be proposed by any member of the Lodge although it should not be a Past Master because he would be proposing a toast to himself.

#### 7. GUEST SPEAKER - TO THE CANDIDATE

The toast to the Candidate should always be given upon an Initiation. This is the consensus of the English authors upon the subject. This toast recognizes that the Initiate is now a Mason. American authors maintain that this does not occur until the Master Mason degree.

The proposer of the toast to the Candidate, who should properly be one of the sponsors of the new member, may introduce the initiate to the assembled brethren and perhaps also say a few words at that time to him about Freemasonry.

The initiate may need to be coached that he should stay seated during the toast, and that when he stands to give his response it need only be a short and formal "Thank You". This toast need not be repeated at a "passing" or a "raising".

#### 8. TO THE VISITORS

The proposer of the toast should make the visitors feel welcome while at the same time leaving some food for thought. The responder should recognize the hospitality, express his appreciation, and refrain from mental wanderings. He is usually speaking on behalf of a group and his remarks should be more comprehensive than personal. A single

response to this toast is usually adequate.

At a Ladies' Night function, the Toast to the Ladies is substituted for this toast. Again, it is important that the lady replying to the Toast have been given ample warning. One suggestion is (where possible) to have a husband and wife make the toast and reply.

THE MASONIC MANUAL from Ontario points out that "*It is considered improper in replying to the toast to 'The Visitors' to request the visitors to stand and drink a toast to their hosts*". [p. 58]

## 9. THE WORSHIPFUL MASTER SPEAKS

For the Worshipful Master to speak here in our Lodge proceedings is a situation similar to that of having the Grand Master or visiting dignitary as the last speaker during the Lodge meeting -- it is understood that no one shall have an opportunity to speak after this. Therefore, if one has something to say, one should arrange with the Junior Warden (or whoever is the Toastmaster) to speak earlier in the program.

## TOAST TO ABSENT FRIENDS

In Lodges which follow the English Constitution practice there will be a toast to absent and seafaring brethren at this place in the program. The brother giving the toast would simply say "To all brethren wherever dispersed" and the assembled brethren would reply with the same words and drink the toast.

## 10. THE JUNIOR WARDEN'S TOAST

In 1978, W.Bro. Will Read traced the authorship of THE FINAL TOAST back to its first appearance in print (with music) 1852:

*1. Are your glasses charged in the West and South, the Worshipful Master cries; They're charged in the West, They're charged in the South, are the Wardens' prompt replies; Then to our final toast tonight your glasses fairly drain 'Happy to meet -- Sorry to part -- Happy to meet again Oh! Happy to meet again!' CHORUS: Happy to meet -- Sorry to part -- Happy to meet again, again, Oh! happy to meet again. [Read; 198]*

Bro. John McKecknie of Alberta suggests that our current practice of giving the Junior Warden's Toast is inaccurate and should be done as follows:

Junior Warden    *Happy have we met!  
Happy have we been!  
Happy may we part,  
Happy to meet again!*

Response        *Happy to meet!  
Sorry to part!  
Happy to meet again!*

His reasoning for this suggestion is that "*The Junior Warden is*

*toasting each and every brother present and in responding, each brother drinks to the health of the Junior Warden and each other -- a very appropriate way to conclude a Masonic gathering.*"[McKecknie; 449]

At the end of W. Bro. Read's paper on "The Final Toast" an editorial note points out: *"If this toast is given at the Social Board it must be given before the actual Tyler's Toast, which must always be the last item. It must never be given instead of the Tyler's Toast."* [QC, V. 97, p.20]

### THE TYLER'S TOAST

[not in Manitoba list; fits here]

In "The Freemason At Work" Harry Carr gives a brief account of the development of this toast (which originally was not attached to the Tyler) and some variations which have arisen over the years. Elsewhere in the book, in response to a question about toasts in general, he gives us the wording which should be used for the Tyler's Toast:

TYLER; *"Brethren, By command of the W.M. I give you the Tyler's Toast: To all poor and distressed Freemasons wherever scattered over the face of land or sea; wishing them a speedy relief from all their sufferings and a safe return to their native land if they so desire."*

11. AULD LANG SYNE (optional)

12. GOD SAVE THE QUEEN (optional)

If there are brethren from a foreign country present, and a Toast has been proposed to their Head of State, it would be appropriate here to sing their national anthem.



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### CONCLUSION

In closing, we note an observation from W. Bro. Lewis Edwards, a Past Master of Quatuor Coronati Lodge No. 2076 in London, England:

*"There is no royal road to success. Some effort --thought, practice and training -- is necessary, but if the effort is made, and on the right lines, there is no reason why an after-dinner speech should not be twice blessed, a pleasure to him that gives it and to him that receives it."* p.14

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**Review #1**  
**THE KNIFE AND FORK DEGREE**  
**The Refreshment Hour**  
**and Masonic Toasts**

by R.W.Bro. Balfour LeGresley P.M.  
The Heritage Lodge No. 730 G.R.C.

On being given this paper to review I was delighted that here was a somewhat novel topic embracing the conviviality of sharing food together, a practice which is at the very heart of Masonry as one of its earliest but unsung traditions. One of the first experiences of a new member is that some form of refreshment in varying degree of formality and often involving one or more toasts, occurs at most of our meetings. Students of Masonry will know of the early 18th Century table lodges referred to by R.W.Bro. Rountree where the meal was an integral part of the Lodge meeting. Although not mentioned here they may also have some knowledge of the formal banquets reported in the earliest years of the first Grand Lodge in London in 1717. Kipling refers to this ancient tradition in his poem entitled BANQUET NIGHT I which begins,

*" 'Once in so often,' King Solomon said,  
Watching his quarrymen drill the stone,  
'We will club our garlic and wine and bread,  
And banquet together beneath my Throne.  
And all the Brethren shall come to that mess  
-- As Fellow-Craftsmen -- no more and no less'."*

Here I thought was a chance to learn more of the historical development of the social aspects of Masonry.

As I began to read the paper I recognized that the author, R.W.Bro. Rountree was a man of scholarly background who understood the importance of giving a clearly organized presentation complete with a careful reporting of his sources of information. These references would be useful to others who desired to learn more. I quickly learned that this paper was not written specially for The Heritage Lodge but was originally prepared as part of the 1993-94 Masonic Education Programme of the Grand Lodge of Manitoba and known there as the J.R.C. Evans lecture.

The title, "The Refreshment Hour and Masonic Toasts" suggested several possible directions and as I read, I found that I became somewhat confused as to the purpose or intention behind the writing of the paper. Was (as I had anticipated) the author trying to give his audience an understanding of the origins and historical development of Masonic banqueting? Or, was his goal to produce a set of instructions of use to the Master of a Lodge while planning his year? Or, had he hoped to give a comparative study of banqueting practices followed by Masons throughout the world? I had finally

to conclude that the author had intended to provide a manual to assist the planning of a banquet supplemented with interesting historical background material.

This paper seems intended to be in three sections, but after a long introduction of ten pages continues with many short sections that total ten or more as differentiated by their page or topic headings. When the author states on page nine that "all of the above is preliminary" it appears to this reader that it contains the bulk of the historical part of the paper and that the next 30 pages are mostly an exposition of modern rules and suggestions to be followed when planning and conducting a banquet. Much of this latter material would be of interest in making a comparative study of current banquet practices throughout the several Grand Lodges of the world and I would encourage R.W.Bro. Rountree to prepare a paper that focuses on this topic.

As this must be a very brief review I shall mention some of the historical aspects and not dwell on those inclusions which, while perhaps interesting, add little of historical substance to the paper. Some topics such as the practice of "Firing" during toasts merit greater detail. Topics such as the banqueting practices in the early 18th Century which led to the formation in London of the Grand Steward Lodge, are not mentioned at all. It is on these things that I shall make a few comments.

Among topics worthy of greater detail I have mentioned the Firing Glasses and their mode of use. Perhaps a diagram could show the heavy bottoms that were developed for such glasses and I hope that a sample will be on display when the paper is read. There should be a detailed description of their movements during the toast along with the phrases that accompanied such movements to explain the use of the military terminology given at the top of page eight. One cannot help but wonder if further research might show if this practice of "Fire" was first invented by Masons then adopted by military lodges or whether it was invented by the military and later adopted by Masons. It is curious that Encyclopaedia Britannica makes very little reference to toasts and banquets and none to "Fire" Masonic, or otherwise. The mention of "Fisherman's Fire" further suggests that this practice had general use beyond Masonry. It may be of interest to the author that in a small country museum in central Newfoundland this critic has photographed a membership certificate dated 1919 for a non-Masonic "Fisherman's Lodge No. 511" of the "United Order of Fishermen". This document has some similarity in form and wording to a Masonic Certificate. Perhaps this was a fraternity with origins in England which might have used firing glasses when toasting thus making this topic worthy of extended research.

The description of the function of a "Toastmaster" and his glass is interesting although this practice seems to have existed earlier than the 1740's. The fifteenth edition of Encyclopaedia Britannica, Vol. II, p. 811 gives a photograph of such a glass dated as c.1730 and describes its use.

R.W.Bro. Rountree several times refers to the similarity or difference between drinking a "Toast" versus "The Drinking of one's Health" which I shall mention below in relation to the election of the Grand Master in 1717. He may be interested in the toast which is given as a part of the 1724

exposure "The Grand Mystery of Freemasons Discovered" which reads, A Freemason's Health:

*'Here's a Health to our Society, and to every faithful brother that keeps his Oath of Secrecy. As we are sworn to love each other. The World no Order knows like this our Noble and Antient Fraternity: Let them wonder at the Mystery.*

Here, Brother, I drink to thee.

With respect to early banqueting practice we must remember that man has always found it necessary to eat, even when gathered together in groups for other purposes hence it may be assumed that banqueting has existed since time immemorial. It does therefore seem surprising that so little has been written on this topic. *ENCYCLOPEDIA BRITANNICA* describes the "Banqueting Hall" portion of Whitehall Palace as a fine example of 17th Century architecture but gives no information on its use.

The 14th Century Regius Manuscript dated before 1390 makes the following mention of dining together as the first part of its Ninth Point,

*The ninth point we shall him call,  
That he be steward of our hall,  
If that you be in chamber together,  
Each one serve each other with mild cheer;  
Gentle fellows, you must it know,  
For to be stewards all in turn,  
Week after week without doubt,  
Stewards to be so all in turn about,  
Amicably to serve each one other,  
As though they were sister and brother;*

continued . . .

The Masonic historian R.F. Gould mentions banquets and toasts in relation to the formation of the Grand Lodge in London in 1717. He describes the well-known first meeting of the four London Lodges at the Apple Tree Tavern when they constituted themselves into a Grand Lodge, decided to revive the Quarterly Communication of the Officers of Lodges, and resolved to hold the Annual Assembly and Feast, the first to be on St. John the Baptist Day, 1717, at the Goose and Gridiron Ale-house. Later minutes show that in 1719 Grand Master DesAguliers revived the "*old regular and peculiar Toasts or Healths of the Freemasons*". Prior to the St. John the Evangelist Day in 1720, it was agreed that to avoid disputes (over the choice of Grand Master) on Feast Day, the incoming Grand Master be named before the Feast, and if approved, his Health shall be toasted as the Grand Master Elect, however no banquet is mentioned in connection with this toast.

For this St. John's Day, the Grand Wardens were ordered as usual to prepare the Feast (meaning Banquet) at Stationer's Hall and to "take some Stewards to their assistance". This was the origin of the Grand Steward tradition which in 1728 led to the formation of the Grand Steward Lodge which, each year thereafter provided twelve stewards who, with the Grand Wardens, were given the Care and Direction (and in the early days responsible for the cost) of the Grand Feast. After 1735 this Grand Steward



Lodge became the source of all officers of Grand Lodge except the Grand Master. This topic will not be mentioned further here as it has a long history worthy of its own research paper which we hope some industrious brother may undertake.

It should be noted that the term "Feast" seems to have held a double meaning. When used by Grand Lodge it referred to a banquet however it had been used for centuries to refer to a day of special celebration in honour of a Saint and such days were commonly used for other special events, perhaps because these dates were known to all and not easily forgotten.

Worshipful Master, I must apologize for the length of this review however before I conclude I hope you will permit me to comment briefly on the Table Lodges where the ritual is believed to have been intermingled with a meal. It is difficult to estimate the frequency of the table lodges as neither the Early Masonic Catechisms nor the minutes reported for the Grand Lodges suggest that they were as common as has been suggested. We believe they were held and Gould tends to support this when he reports the following Old rules of the Masons in the City of York dated 1725.

Article 4 of these rules states,

*The bowl shall be filled at the monthly lodges with punch once, Ale, Bread, Cheese and Tobacco in common; but if anything more shall be called for by any Brother, either for eating or drinking, that Brother so calling shall pay for it himself besides his club (meaning dues?).*

And Article 5 continues,

*The Master or Deputy shall be obliged to call for a Bill exactly at ten a Clock (if they meet in the evening) and discharge it.*

Beyond this, I find very little that could relate to the meal at a Table Lodge although Gould does mention that in 1773 a London Lodge passed a By-Law stating that "*on account of the great expense incurr'd by allowing wine at supper and, in order to prevent the bad consequences arising therefrom, no liquor shall be paid for out of the Lodge Funds which is drunk out of the Lodge Room, except beer or ale drank at supper*". Gould goes on to report that in some Lodges the consumption of liquors during the period of Masonic labour was strictly forbidden.

Worshipful Master, in closing, let me say that while I may have raised some questions about this paper I do wish once again to compliment the author for his initiative and fine work in researching and writing on this topic. We recognize that while some of it was not originally intended for our Lodge it would have been most useful as a part of the education programme of the Grand Lodge of Manitoba. In particular, while providing useful facts and demonstrating an admirable literary style, this paper provides an interesting variety of directions for further research and points the student toward sources where information may be sought.

I wish also to compliment our chairman, R.W.Bro. Throop. I know that he finds superior research papers difficult to obtain and he is to be commended on securing many worthy papers where interesting and unknown historical facts are revealed to our members in a clear and comprehensive manner as has been done tonight.

**Review #2**  
**THE KNIFE AND FORK DEGREE**  
**The Refreshment Hour**  
**and Masonic Toasts**

by W.Bro. Michael G. Brellisford  
The Heritage Lodge No. 730 G.R.C.

I'd first like to take the opportunity to thank R.W. Bro. Bob Throop and the Masonic Information Committee of The Heritage Lodge for the opportunity to review the paper presented this evening.

In the preface to the By-Laws of The Heritage Lodge we find listed seven objectives, the first two of which read in part:

1. *"To preserve, maintain and uphold those historical events that formed the foundation of Ancient, Free and Accepted Masonry."* and

2. *"To promote the study of Masonry in general . . . The mandate of The Heritage Lodge is to preserve and protect our Masonic Heritage. Most often we are concerned with our tangible heritage . . . our monuments, our papers, books, artifacts for museums and Black Creek Lodge, etc. But we ought not to forget our responsibility to preserve our less tangible heritage, that is those long-standing traditions both within and without our tyled Lodges."*

This evening's paper entitled "The Knife and Fork Degree" and presented by R.W.Bro. Brian Rountree is an important paper because it goes a long way toward reminding us of the roots of our Banquet Hour traditions and thereby assisting us to preserve those *"historical events which form the foundation"* of our Craft. He has given us some significant insight into when and why such traditions were so important to our Masonic ancestors.

The paper opens with a general historical perspective that informs us that the practice of toasting someone's health at a banquet is of course an old custom, tracing its recorded history back to Greek and Roman times. *"Anthropologists tell us that for thousands of years man has turned the consumption of food into a ceremony with important cultural implications."* It's a universal practice and certainly not unique to Masonry or Masonic Lodges. R.W.Bro. Rountree introduces masonic usage with several references which demonstrate the historical importance the refreshment hour played in our past and how important the "Toasts" or "Healts" played in those banquet rituals. A number of important sources are quoted including Anderson's Constitutions, some 18th Century Exposures and the respected author Rev. George Oliver all of which point out that the banquet hour formed an integral part of Freemasonry.

R.W.Bro. Rountree goes to considerable length to develop the usage of Masonic Toasts including the animated activity known as "Firing". During my research I came across the following quote describing banquets in the late 19th century *"There was much after dinner speaking. Twelve toasts, of which eight were replied to, were usual at Installation banquets."* And in those days banquets were truly incredible. A menu given in the same paper included courses of soup, fish, entrees, removes, relevés, sweets, cheeses, salads and desserts. Having participated myself in a traditional 18th century table lodge re-enactment, I was particularly interested in the references provided by Rountree which were related to the practice of "Masonic Firing" and firing glasses.

R.W.Bro Rountree moves quickly from historical usage to modern usage in the second half of the paper. Here he lists various items of protocol which relate to the jurisdiction of Manitoba but which of course are very familiar to us in Ontario. The paper in fact is developed in two distinct sections, the first delineating the roots of our Banquet Hour Rituals, with the second outlining what they have become in modern usage. The juxtaposition of the old and the new is curious, and believe it points out what I found to be the only weakness in the paper. We've been given an historical viewpoint, and we know our modern usage, but we don't know how such a lively and important part of Masonry evolved into the rather routine practice it has become today. What happened in between? What were the old traditions in Manitoba and Ontario relating to Banquets, Menus, Toasting, Banquet Rooms, Masonic Firing, etc. I believe the paper challenges us all to continue our researches into old pamphlets, programmes and Lodge minute books for some insight into our own historical "Knife and Fork Degree".

It is obvious from R.W.Bro. Rountree's efforts that the Banquet Hour has suffered a significant decline in importance over the years. I offer this personal observation that Lodges today put far too much emphasis on the activities within a tyled Lodge while far too little importance is placed on the refreshment hour which, after all, should be the more stimulating part of the evening.

This paper is an important and timely reminder of our rich heritage and I suggest it leaves us with a challenge on two fronts. First we must document the development of our own traditions in both Manitoba and Ontario and second it challenges us to bring back that spirit and conviviality which was so evident amongst our ancient Brethren.

I'd like to end with the opening words from a very good little book by Paul Dickenson titled "Toasts":

*"There are a number of old things which we are well rid of -- child labour, the Berlin Wall, scurvy, glass shampoo bottles, and too many others to mention -- but there are still others that we are foolish to let slip away. Toasting is one of them."*

### AUTHOR'S REBUTTAL

I would like to take this opportunity to thank R.W.Bro. Throop for arranging for this presentation of my paper and I am pleased that everything worked out for me to come and present it in person.

The J.R.C. Evans Memorial Lecture allows the brother to choose a topic and over the years the subjects have been very wide ranging. Examples are; The Working Tools, The Lady Mason, Freemasonry, Attacked by the Churches.

R.W.Bro. LeGresley indeed has it right when he deduced that my intent was *"to provide a manual to assist the planning of a banquet supplemented with interesting historical background material."* In my travels in Ontario, Manitoba and Australia, I had noticed quite a variety in the conduct of the refreshment hour and in some cases, great uncertainty as to the best or proper way to organize this social time. When Bro. Bruce Porter, D.G.M. at the time, asked me to give one of the J.R.C. Evans Lectures for 1993-94, I immediately realized that this would be a good opportunity to gather such information together and provide a synthesis and framework for brethren who were looking for help with this topic. As my research expanded, so did the length of my paper. Obviously I had to pick and choose among my sources, hopping and skipping through history.

I avoided Table Lodges altogether as being a separate "Kettle of Fish" to that of the refreshment Hour. During my year as Master of Mystery Lodge, in 1980, I prepared a booklet for **A Lodge of Table Instruction** which was held during the Grand Master's visit in September. A Table Lodge was often called "The Ceremony of the Seven Toasts" as that was the major part of the programme. It was held in a tyled hall where the tables could be set up in a horseshoe shape so that all were able to sit on the outer side of the table. A complete dinner would be served and the menu would enhance the image of the Masonic Fraternity.

I did not want to dwell too much upon the Masonic Fires as it did not really affect modern practices of toasting during the refreshment hour, at least in Ontario and Manitoba lodges that I had visited.

Thanks to all the brethren who have read, heard and commented upon my paper. Any topic can be a springboard for ideas of more subjects for research: much like a spider's web. Each of you has contributed to a new web derived from my nucleus and those of you who decide to pursue further research, I wish you all the best.



**MEMORIAL SERVICE  
FOR THE LATE  
R.W.Bro. THOMAS S. CROWLEY**

*Conducted by R.W.Bro. Arthur W. Watson  
Chaplain, The Heritage Lodge No. 730 G.R.C.  
September 20, 1995*

In the Apocrypha in the Book of Ecclesiasticus we read these words: *Let us now praise famous men, and our fathers that begat us. The Lord has wrought great glory by them through his great power from the beginning. Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions. There be of them, that have left a name behind them, that their praise might be reported. But these were merciful men, whose righteousness has not been forgotten. With their seed shall continually remain a good inheritance, and their children within the covenant. Their bodies are buried in peace will tell of their wisdom, and the congregation will show forth their praises.*

So this evening we pause to remember  
**R.W.Bro. THOMAS STEPHEN CROWLEY**  
(who moved among us and has now travelled to the Grand Lodge Above)  
**Member of Palace Lodge No. 604, Windsor**  
**INITIATED September 26, 1957**  
**PASSED April 24, 1958**  
**RAISED September 30, 1958**

He was keenly interested in Masonic Endeavours. His love for the Craft led to his becoming Worshipful Master of Palace Lodge. His interest in research having been awakened, he became a member of The Heritage Lodge. He was a regular attender at the meetings and became an officer when appointed by R.W.Bro. Edsel Steen in November 1987. In July 1994 he was elected to the office of Grand Junior Warden, an office which he carried with zeal and honour. He was to become W.M. of The Heritage Lodge in November. We were all saddened to hear of his untimely death right after the 1995 Annual Communication of Grand Lodge.

**PASSED TO THE GRAND LODGE ABOVE  
AUGUST 8, 1995**

We shall miss his enthusiasm, his close attention to his office and his sincere desire to serve his brethren. As we remember R.W.Bro. Tom Crowley this evening, let us bow for a moment in silent reflection.

*They have triumphed who have died;  
They have passed the porches wide'  
Leading from the house of night  
To the splendid Dawn of light.  
They have gone on that far road  
Leading up to their abode,  
And from the curtained casements  
We watch their going wistfully.*

*They have won, for they have read  
The bright secrets of the dead;  
And they gain the deep unknown,  
Hearing life's strange undertone,  
In the race across the days  
They are victorious; theirs the praise,  
Theirs the glory and the pride -  
They have triumphed, having died!*

### PRAYER

O Eternal Being, we bless you that those who rest in you, who have passed forward from this world's twilight into the full noon-tide glory of your presence, have evermore immortal life in you. We thank you that, with their frail flesh, they have laid aside forever the weakness and weariness, the despondency and gloom, where within human flesh ever overshadows the undying spirit. We thank you that, in laying by the flesh, they have laid by forever all care, all grief, all fallibility, all that hampered your life within them. We thank you that they are free from all the toils and snares whereby we, in this world, are enmeshed, from all coldness of heart, all failures of ideals, all coming short of the glory of God. We thank you that they have put on immortal joy, immortal freshness of spirit, immortal and unquestionable love, poured forth freshly forever. We thank you also that we may share with them in eternal joy, putting on morning by morning the fresh robes of life within our souls.

So Lord support us all the day long of this troublous life until the shadows lengthen and the evening comes, and the busy world is hushed and the fever of life is over, and our work is done. Then in your mercy grant us safe lodging and a holy rest and peace at the last.

*So mote it be.*

## **OUR DEPARTED BRETHREN**

*We have been notified of the following members of  
The Heritage Lodge No. 730 G.R.C.  
Who have Passed to the Grand Lodge Above  
(since previous publication of names of our deceased)*

**V.W.Bro. HAROLD STEWART ANDERSON, Pickering  
Doric Lodge No. 424, G.R.C., Pickering  
June 18, 1994**

**Bro. HARRY RICHARD BOLTON, Brantford  
Doric Lodge No. 121, G.R.C., Brantford  
September 17, 1993**

**R.W.Bro. WILLIAM JOHN CRILLY, Willowdale  
High Park Lodge No. 531, G.R.C., Toronto  
December 28, 1994**

**R.W.Bro. THOMAS S. CROWLEY, Windsor  
Palace Lodge No. 604, G.R.C., Essex  
August 8, 1995**

**W.Bro. PETER M. FLOYD, Kingston  
Queen's Lodge No. 578, Kingston  
September 3, 1995**

**R.W.Bro. CHARLES FREDERICK GRIMWOOD, Cambridge  
Preston Lodge No. 297, G.R.C., Cambridge  
November 29, 1994**

**R.W.Bro. CHARLES RUSSELL HARRIS, Walkerton  
Saugeen Lodge No. 197, G.R.C., Walkerton  
July 2, 1994**

**V.W.Bro. THOMAS ARCHIBALD JOHNSON, London  
Union Lodge No. 380, G.R.C., London  
December 25, 1994**

**R.W.Bro. ROBERT G. LOFTUS, Islington  
Occident Lodge No. 346, G.R.C., Toronto  
February 17, 1995**

## **OUR DEPARTED BRETHREN**

**W.Bro. PETER MAYDAN, Victoria, B.C.**  
**Orient Lodge No. 339, G.R.C., Toronto**  
**October 17, 1994**

**R.W.Bro. IRWIN GEORGE NOBLE, Georgetown**  
**Harris Lodge No. 216, G.R.C., Orangeville**  
**May, 1995**

**W.Bro. MAURICE WM. GEORGE O'NEILL, Newtonville**  
**Durham Lodge No. 66, G.R.C., Newcastle**  
**September 18, 1994**

**Bro. WILLIAM ALLEN RAE, Willowdale**  
**Alpha Lodge No. 384, G.R.C., Toronto**  
**April 18, 1995**

**W.Bro. WALTER GIFFORD SCOTT, Niagara Falls**  
**Stamford Lodge No. 626, G.R.C., Niagara Falls**  
**June 17, 1994**

**W.Bro. LEE DELOS SIMINGTON, Simcoe**  
**Wilson Lodge No. 113 G.R.C., Waterford**  
**May, 1995**

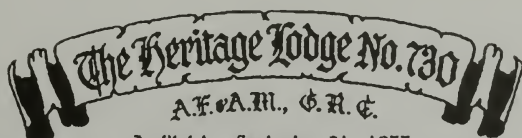
**W.Bro. AULDEN LOCKHART SMITH, Oakville**  
**Kilwinning Lodge No. 565, G.R.C., Toronto**  
**March 6, 1995**

**W.Bro. GEORGE LESLIE SZEKELY, North York**  
**Grey Lodge No. 589, G.R.C., Toronto**  
**May, 1995**

**R.W.Bro. DAVID MONTGOMERY WILSON, Lindsay**  
**Gothic Lodge No. 608, G.R.C., Lindsay**  
**October 9, 1995**

***We give thanks for the privilege of knowing them  
and of sharing in their lives***





Instituted: September 21, 1977

Constituted: September 23, 1978

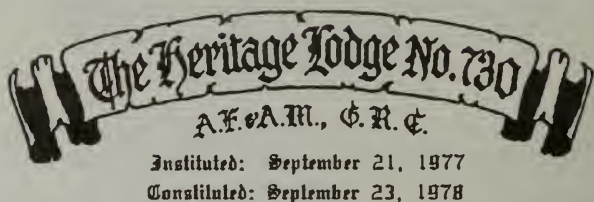
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Immediate Past Master.....	W.Bro. David G. Fletcher
Senior Warden.....	R.W.Bro. Thomas S. Crowley*
Junior Warden.....	R.W.Bro. Larry J. Hostine
Chaplain.....	R.W.Bro. Arthur W. Watson
Treasurer.....	R.W.Bro. Duncan J. McFadgen
Secretary.....	V.W.Bro. Samuel Forsythe
Assistant Secretary.....	V.W.Bro. George F. Moore
Senior Deacon.....	W.Bro. George A. Napper
Junior Deacon.....	R.W.Bro. E. G. (Ted) Burton
Director of Ceremonies.....	W.Bro. Stephen H. Maisels
Inner Guard.....	W.Bro. Gordon L. Finbow
Senior Steward.....	V.W.Bro. Donald B. Kaufman
Junior Steward.....	W.Bro. Donald L. Cosens
Historian.....	W.Bro. David G. Fletcher
Tyler.....	R.W.Bro. William C. Thompson
Auditors.....	R.W.Bro. Kenneth G. Bartlett
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\* Deceased



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1978 R.W.Bro. Jacob Pos  
1979 R.W.Bro. Keith R. A. Flynn  
1980 R.W.Bro. Donald G. S. Grinton  
1981 M.W.Bro. Ronald E. Groshaw  
1982 V.W.Bro. George E. Zwicker  
1983 R.W.Bro. Balfour LeGresley  
1984 M.W.Bro. David C. Bradley  
1985 M.W.Bro. C. Edwin Drew  
1986 R.W.Bro. Robert S. Throop  
1987 R.W.Bro. Albert A. Barker  
1988 R.W.Bro. Edsel C. Steen  
1989 R.W.Bro. Edmund V. Ralph  
1990 V.W.Bro. Donald B. Kaufman  
1991 R.W.Bro. Wilfred T. Greenhough\*  
1992 R.W.Bro. Frank G. Dunn  
1993 W.Bro. Stephen H. Maizels  
1994 W.Bro. David G. Fletcher

\* Deceased













